11
2

NO

Faith or Credit

To be given to

PAPISTS.

BEING

A DISCOURSE

Occaſioned by the Late Conſpirators Dying in the Denyal of their Guilt.

With Particular Reflections on the Perjury of

Will. Viſcount Stafford,

Both at his Tryal, and in his Speech on the Scaffold

In Relation to

Mr. *STEPHEN DUGDALE*,

AND

Mr. *EDWARD TURBERVILL.*

By *JOHN SMITH* Gentleman,
Diſcoverer of the Popiſh Plot.

LONDON,

Printed for *Tho. Cockerill* at the *Three Leggs* in the *Poultry* over againſt the *Stocks-Market*. 1681.

To the Right Honourable

Heneage Finch,

Baron of *DAVENTRY*,

Lord High Chancellor of *ENGLAND*.

THE Auguſt *Character which your Lordſhip bore, and the* Lofty *place which you filled at the Tryal of my Late* Lord Stafford, *render it the indiſpenſible duty of your Servant, with the humbleſt proſtration to depoſit theſe Papers at your feet. And if ever my Lord* Chancellor Finch *had a Theater adopted to theſe Qualifications of Nature and Acquiſition which he is indued with. It was then that he was furniſhed with an Illuſtrious occaſion of diſplaying and celebrating of them. And the moſt indelible Records of ſucceeding times, will tranſmit to the admiration, as well as inſtruction of future Ages, with what Wiſdom and Juſtice you acquitted your ſelf, and what Honour to the Envy-- of ſuch as may be called to Sit there in the like capacity, you entailed upon that High and* Reverable *Court. The Speech which accompanied the Sentence pronounced upon the Criminal before you, did at once declare the Courage, as well as the Righteouſneſs of him that ſpake it. And for any now to doubt of a Popiſh Conſpiracy againſt the King, the Proteſtant Religion, and the Government Eſtabliſhed by Law in* England, *is not onely to Arraign the moſt impartial, as well as the greateſt Tribunal under Heaven, but to contradict a perſon who contrary to a thouſand Secular Byaſſes, proclaimed the Sentiments of his own Soul, in publiſhing the Sentence of that tremendous Judicature. Onely let me with all becoming humility, ſuggeſt to your* Lordſhip *the* Senſations *and* Reſentments *of the Papal Party, namely, That by the Condemnation of this one Conſpirator, you have not onely Impeached, but in effect convicted the whole Body of the* Romiſh *Faction in* England; *And for your Lordſhip henceforth to hope to ſkreene your ſelf from the effects of their Exaſperation and Rage, but by a zealous proſecution of them according to the demerit of their Crimes, were not onely to abandon your ſelf to the neglect of your friends, but the Triumph of your Enemies. For among all the ſins which are enrolled for* venial *by the* Roman *Church, there is no proviſion of pardon for him that condemns a* Votary *to the Triple Crown, or adjudgeth thoſe to the Gibbet, whoſe obedience to the Infallible Chair obliged them to deſtroy Heretical Kings and Kingdoms. Nor was it to the diminution of your Glory, that you made your Eloquence, wherewith at other times you have blazoned many great and Noble Subjects, vail in that Oration to the ſtrength and uncontrollableneſs of Reaſon. And did not the Formalities of Law require the Atteſtation and Teſtimony of Oral Witneſſes, the Arguments demonſtrative of a Horrid Conſpiracy, wherein the Papiſts are imbrkt and involved,--which enliven that great and ſolemn Speech, might without the acceſſion of any other Evidence, be ſufficient to*

ground

ground a Verdict upon, of a moſt execrable Treaſon againſt the whole Papal Community in theſe Kingdoms. The Nation is now inſtructed upon whom to charge the Burning of London, *and that from the mouth of him, the Authority of whoſe Decrees give for the moſt part, a terminative and final deciſion in more dubious caſes; only let me ſubjoyn, that you have hereby kindled thoſe ſparks in the hearts of all* Engliſh *men, as well as* Londoners, *as nothing but the ſhedding the blood of the Authors, and Inſtruments of that Conflagration by the hand of Juſtice, will be ever able to quench or extinguiſh them. My Lord, that true Chriſtian and Proteſtant Charity, which taught you to give that* Viſcount *an Intereſt in your prayers to God for the pardon of thoſe Crimes above, which the Law could not remit here below, and who withall, neither begged, nor put any value upon them, will, I hope, influence your Lordſhip to forgive the confidence of this Addreſs.*

Your Lordſhips moſt dutiful
and obedient Servant,

JOHN SMITH.

Reflections

15

Reflections on the

Sincerity of the Papists,

Occasioned by the SPEECH of

William Late Viscount Stafford,

On the Scaffold at *Tower-Hill.*

§ 1. TIS matter of no small surprize, that notwithstanding the Discovery of a horrid Popish Plot against the King's Person, the Protestant Religion, and the Government Established by Law, yet the Nation after the Expiration of two years since the first Detection of it, doth still lie as much exposed to all the dangers which it threateneth, as the first hour when it was revealed. And that which encreaseth the amazement is, that neither the advantages which we have by enjoying a Protestant King, nor the Counsels and assistance which three several Parliaments have faithfully and chearfully contributed, have been hitherto able to secure our Religion, Lives and Liberties, from the hazards which this Papal Conspiracy travelleth with, and would involve us under. But that which is most of all astonishing, is the endeavour to discredit the belief of the Plot, and this after it hath not only been so fully and legally made evident by the Papers and Letters of some of the Conspirators, the positive and concurring Testimonies of many Witnesses; the Murders and Assassinations committed upon several Magistrates, as well as others, for discharging their duty in the detecting of it; but after it hath been put beyond all rational contradiction as well by the votes and resolves of so many Parliaments, as by the conviction and Execution of divers of the Traitors. And when the hiring and suborning infamous persons to defame and weaken the credit of the witnesses, and the tampering with some of themselves to corrupt and make them retract their Depositions, had failed them in the accomplishing what they proposed unto themselves, they thereupon persevere to foment and cherish a disbelief of the Plot, by arguments derived from the Curses and Imprecations, whereby those that were convicted of, and executed for it, did in the affirmation of their Innocency, affront the Justice of the Nation with their last and dying breath. For having found all their other Arts, and their manifold subornations, to issue only in the prejudice of their Cause, and the punishment of those whom they had employed; they are therefore forced to stake the Reputation of their Religion and Church, and the Safety of their whole Party, upon the Oaths and Curses, whereby those that were condemned, have in the contempt and defiance of the clearest Evidence, and most Impartial Justice, endeavoured to outface us into a persuasion that they were guiltless, and suffered unjustly.

Now, though this may affect some easie and weak persons, with an opinion that they died not so criminal as their Indictment and Sentence bore; yet it can make no impression upon men acquainted with Books, or conversant and experienced in the affairs and transactions of the world: Seeing it is easie for such to know, that false Asseverations and Oaths are not only consistent with, and justified by the Principles of the Papal Religion, but that they are agreeable to what Popish Traitors, and other Malefactors within the *Roman* Communion, have practised upon less important Motives and Occasions; and that likewise in their last hours when they were immediately after to appear before the Divine Tribunal. And if the *Romish* Party in *England*, were not Judicially left to betray the highest Folly, as well as perpetrate the greatest Villanies, it were not possible that after the two Learned Answers, which were published against the Speeches of the five Jesuits, who suffered, *June* the 20th 1679. And notwithstanding all the Infamy which hath thereby redounded to their Cause, they should still take Sanctuary in Falshood and Perjury. But having no other Vindication of their Innocency to betake themselves unto, they must either acknowledge their Guilt to the eternal Reproach of their Religion, and the hazard of their total Extirpation out of His Majesties Dominions; or they must successively as they come to be arraigned and executed, re-

treat

treat to falſe and horrid Oaths and Imprecations, for the preſerving the credit of their Church, and the protecting their friends from the puniſhments to which this Helliſh Conſpiracy hath made the greateſt number, as well as the moſt conſiderable of them obnoxious. Accordingly the Late *Viſcount Stafford* hath for the honour of Mother Church, and the promoting the bleſſed Deſign of overthrowing the Proteſtant Religion, and deſtroying ſuch as profeſs it in theſe Nations, been prevailed with to ſhut up the Courſe of a Traiterous and Criminal Life, with moſt ſtupendous and aſtoniſhing Perjury, by aſſuming the Impudence to proteſt and ſwear that he was Innocent of what he was brought to ſuffer for. And all this after that the moſt Righteous and Impartial, as well as the higheſt and moſt Auguſt Court in the World, had on the faireſt Trial, and moſt convincing Evidence that ever Offender was convicted or ſentenced upon, found and pronounced him guilty.

§ 2. Now, though the Principles of the Papiſts be ſuch, and the Tyes they are under from their intereſt ſo ſtrong, that there is no hope or probability left that any regard to Truth or Juſtice ſhould influence the conſciences of any in that Communion to act otherwiſe, ſhould they be brought to tread a Scaffold, or mount a Ladder upon the ſcore of the Preſent Plot, yet we will not Deſpair but that the Infamy which by uncontrollable Evidence we ſhall fix and entail upon the memory of the Late *Viſcount Stafford*, may prevent ſuch as hereafter may come to ſuffer for this Conſpiracy, from the indiſcretion of dying like Fools, and men regardleſs as much of their Names here, as of their Salvation hereafter. But if that Infatuation and Obſtinacy which hath hitherto prevailed over the Minds and Conſciences of thoſe of the Papal Faction, ſhould ſo powerfully continue upon them, as to render that part of my Deſign unſucceſsful, yet I comfort my ſelf with the hopes of being able ſo far to undeceive and inſtruct the reſt of mankind, as to preſerve and ſecure them from giving faith and credit to Papiſts in any thing they ſhall ſay or ſwear for the future; eſpecially when their Perſonal Intereſt, or that of their Church dependeth upon, or is concerned in it.

And indeed this Plot is already both ſo far unvailed and laid open, and ſo demonſtratively confirmed and proved, that none pretending to the name of a Proteſtant, can bring into queſtion either the Truth or Execrableneſs of it, unleſs he be really a Papiſt, and aſſume the appellation of a Proteſtant only as a ſafe and faſhionable Vizard. Moreover, the Vindicating the Juſtice of the Nation, and the clearing the Integrity and honour of that high, and ſo much to be renowned Court of Judicature, before whom the Late *Viſconnt Stafford* was arraigned, and by whom he was with ſo great ſolemnity pronounced guilty and condemned, is a matter worthy of our utmoſt Zeal and Diligence, and the due performing whereof we ſhall alwaies eſteem a piece of the greateſt uſefulneſs we were capable of applying our ſelves unto in this World.

In fine, by diſcourſing this matter as it ought, and placing things in that light and clearneſs which are due to them, we hope to render the Conviction of thoſe other Traitors, who either already are, or may come hereafter to be Impeached upon the account of this Conſpiracy, not only leſs liable to private Cenſures and Obloquies, but more eaſie and diſpatchable. For there are ſome perſons, who though they fully believe a Plot, that from the reverence which they would be thought to bear to the ſolemn Appeals which the Accuſed make to God of their Innocency, are withheld from giving that entire credit to the Witneſſes for the King, which the Authority of the Deponents Oaths, the coherence of their Teſtimonies, the intrinſick Evidence of their Depoſitions, the correſpondence of one part with another, and many material and circumſtantial proofs ſeem to exact from them. But though not only weak and well meaning men, but perſons of great prudence and circumſpection, and throughly acquainted with all the meaſures according to which Juſtice is to be adminiſtred, and publick Trials of Offenders tranſacted, may ſuffer themſelves to be impoſed upon by audacious Aſſeverations, before the guile and falſhood of them be diſcovered; yet if they continue in their credulity after that the higheſt blaſphemy againſt whatſoever is and ſhould be preſerved ſacred, comes to be detected and laid open, they muſt not take it amiſs if the generality of mankind not only charge them with eaſineſs of belief, and folly, but father upon them Accuſations that are more Groſs and Criminal. Nor is there any character ſo black, but that they deſerve their names ſhould be eternally loaded with it, who not only ſuffer themſelves to be wheedled by Aſſeverations deſtitute of all grounds which ſhould command reſpect and deferrence, but which through the palpableneſs of their falſhood ought to raiſe a deteſtation and horror in the minds of all thoſe who maintain any veneration for God, whoſe name is ſo audaciouſly and ſacrilegiouſly proſtituted to the atteſtation of lyes and perjuries.

§ 3. And ſeeing the Papiſts have hitherto produced nothing towards their Vindication from the Plot, that is material or conſiſtent with it ſelf, but that thoſe who have

been

been brought to suffer for it, have asserted their Innocency and denyed their guilt when in the Immediate prospect of Death and Eternity. It will not therefore be an unfit remarque inour very entrance on the discourse of this matter, that their criminalness is not only made Evident by the Testimony of many persons, who through the hopes they enjoy of the continuation of their lives are capable of being tempted by the Expectation of profit and greatness, but that it is confirmed and established upon the Authority of Expiring and dying persons, who as they felt and saw themselves out of all hopes of enjoying the pleasures of Life any longer, or compassing riches or advancement to their friends or posterity, so they ought to be judged delivered from the Impression of all sublunary Allurements in what they said, and no man can suppose that any thing else should influence them to speak falsly: Accordingly *Mr. Bedlo* in the view and approach of Death, affirmed both upon *the Faith of a Christian, and as he hoped for Salvation, that he had wronged no man by his Testimony, but that whatsoever he had testified concerning the Plot was true.* Shall the Advocates for the Conspirators, account themselves mightily advantaged in weakning the Credit of the King's Witnesses, from this that there is not that Faith to be given to men not only in the possession of Health, but having all Legal security of their Lives, as there is to persons who both know that they must immediately die, and that they are to appear before the great and righteous God, who hath threatned to punish all Falshood and Perjury with unconceivable torments? And shall not we esteem our selves mightily confirmed as to the truth of the whole Evidence concerning the Plot, by finding that so considerable a Witness both in detecting the parts and degrees of it, as well as those that were engaged in its contrivance and prosecution, should so solemnly seal what he had before depoted with his last and dying Breath? Here is one that hath declared their Guilt, in the same Circumstances wherein the advocats for *Rome* glory so much, that the condemned affirmed their Innocency. So that all their Harangues concerning the Credit that is due to the Asseverations of dying persons, are much more applicable to our Belief of the Plot, on the dying Testimony of *Mr. Bedlo*, than it is possible they should be to the weakening our Faith about it, upon their affirming themselves Guiltless, who were so Legally Convicted and Condemned for it. For their Concernment to Preserve the Reputation of their Religion, Secure the Liberties of many of their Party, and the Hopes which they might flatter themselves with, to save their own, together with a Desire of Recommending their memories to the favorable Opinion of future Generations, may be conceived Sufficient Grounds and Inducements to influence them to a Denial. Whereas *Mr. Bedlo* had no Concernment of his own, no Expectations of advantage to accrue to his Freinds or Relations, no hopes of avoiding approaching Death, which might be conceived to prevail upon him, to breath out his last words in the Affirmation of their Guilt. Besides, the Principles of their Religion are such, as do both countenance their Denial, and Justifie them in it; whereas the Principles of the Protestant Religion, wherein this Gentleman Dyed, do both prohibit and condemn the asserting every thing that is false, let the Motives be never so great and important. The disparity between the Asseverations of the one and of the other, is so considerable upon this single and alone Account, that should it be admitted that their Circumstances were the same in all other things, as well as in that of Death immediately in their view, yet there can be no just Competition between the weight and Authority of what they said in the Attestation of their Innocency, and what he affirmed in the Confirmation of their Guilt. And it is remarkable, that he not only Dyed in the profession of the Protestant Religion, which precludeth all hopes of pardon to any that shall persevere in malice, hatred, lying and slandering; but that during his whole Sickness, he was in the Exercise of all seeming contrition and remorse, and so far as any one could judge, in the practice of sincere and unfeigned Repentance, for all the sins whereby he had offended God, or injured Men. So that upon all that can rationally sway or determine our belief, entire credit ought to be given to Mr. *Bedlo*, upon the Declaration he made of their Guilt in the Juncture and Circumstance of Dying; whereas there is nothing that can be justly or rationally alledged, which without abandoning our selves to weakness and easie Credulity, can obtain from us the giving the least Faith to them, notwithstanding their affirming their Innocency in expiring Circumstances. And therefore though the Publick hath sustained great loss by the removal of a Witness, that could have not only testified against so many of the Conspirators, but so particularly, and with so many corroborating Circumstances; yet the Deposition which he made in his last Sickness, whereby in the prospect of approaching Death, and in the belief and sense of his speedy appearing at the Tribunal of God, he confirmed and ratified upon Oath all that he had declared before, hath done more to establish the Credit of the Plot, and ruine the Reputation of the Papal Party in the

See his Examination in his last Sickness, p. 10.

minds

minds of all unbiassed men, than ever he could have effected by never so many reiterated Testimonies against them at Bars, and in Courts of Judicature.

§ 4. Nor in the next place ought any man to be surprized, that such of the Traitors as have been convicted and condemned for this Hellish and Damnable Plot, should Die professing their Innocency as to what they were condemned for; seeing they bound and obliged themselves by such Oaths which they account most solemn, and vowed by whatsoever according to the Principles of their Religion, is esteemed more sacred than other, that they would never discover the Conspiracy which they were engaged in. For all those to whom this Bloody Design was communicated; and especially such who were to be assisting in it, had taken an Oath of Secrecy, and the Sacrament upon it, as all the Witnesses do inform us, never to reveal or disclose what they were either engaged in, or acquainted with. And the tenor of this holy and Catholick Oath, by which they most sacredly and indispensibly bound themselves, was this, as it was found very happily amongst Mr. *Rusten*'s Papers, a Priest, in Sir *Thomas Gascoyne*'s House. I *A. B. being in the presence of Almighty God, the Blessed* Mary *Ever Virgin, the Blessed* Michael *the Archangel, the Blessed St.* John Baptist, *the holy Apostles St.* Peter *and St.* Paul, *and all the Saints in Heaven, and to you my Ghostly Father, do declare, and in my heart believe the Pope,* Christ's *Vicar General, to be the true and only Head of* Christ's *Church here on Earth; and that by virtue of the Keys of binding and loosing given his Holiness by our Saviour Christ, he hath power to Depose all Heretical Kings and Princes, and cause them to be killed: Therefore to the utmost of my power, I will defend this Doctrine, and his Holinesses Rights, against all Usurpers whatsoever; especially against the now pretended King of* England, *in regard that he hath broke his Vows with his Holinesses Agents beyond Seas, and not performed his promises in bringing into* England *the holy* Roman *Catholick Religion. I do renounce and disown my Allegiance as due to the said pretended King of* England, *or obedience to any of his inferiour Officers and Magistrates; but do believe the Protestant Doctrine to be heretical and damnable; and that all are damned who do not forsake the same; and to the best of my power, will help his Holinesses Agents here in* England, *to Extirpate and Root out the said Protestant Doctrine, and to destroy the said Pretended King of* England, *and all such of his Subjects as will not adhere to the holy See of* Rome, *and the Religion there professed. I do further promise and declare, That I will keep secret and private, and not divulge directly or indirectly, by word, writing, or circumstance, whatsoever shall be proposed, given in charge, or discovered to me, by you my Ghostly Father, or any other engaged in the promoting of this pious and holy Design: And that I will be active, and not desist from the carrying of it on: And that no hopes of rewards threats or punishments, shall make me discover the rest concerned in so pious a work: And if discovered, shall never confess any accessaries with my self concerned in this Design. All which I do swear by the Blessed Trinity, and by the Blessed Sacrament, which I now purpose to receive, to perform, and on my part, keep inviolable: And do call all the Angels and Saints in Heaven, to witness my real intention to keep this Oath. In Testimony whereof, I do receive this most holy Sacrament of the Eucharist.*

See *Ireland*'s Tryal, p. 10. p. 28. *Dugdal*'s further Information, p. 16.

The Papists Oath of Secrecy by Mr. *Robert Baleron*, printed by Order of the House of Commons.

Now besides that there is nothing more probable or fuller of moral Certainty, than that, in a business, should it be discovered, of so fatal Consequence to their Religion and themselves, they would use all Imaginable waies and means to bind the Consciences of those that were trusted with it from revealing and detecting what was committed unto them; so the Methods which they took in Promoting former Plots and Treasons, and for the prevention of their Discovery, having been by the prescription and imposition of an Oath of Secrecy, may give us all desirable Assurance that they were equally careful to hinder the detection of this, and that accordingly they made use of some solemn Oath of secrecy to that purpose. And that by the Engine of such an Oath they have endeavoured to fetter the Consciences, and stop the mouths of their Proselytes and Complices heretofore, we are abundantly Informed in a book stiled *A true and perfect Relation of the whole proceedings against* Garnet *the Jesuit and his Confederates*, which was Published by Authority *Anno* 1606. where we have the Sum of the said Oath thus conveyed unto us and recorded; *viz. You shall Swear by the Blessed Trinity, and by the Sacrament you now purpose to receive, never to disclose directly or indirectly, by word or circumstance, the matter that shall be proposed to you to keep Secret, nor desist from the Execution thereof, until the rest shall give you leave.* Which Oath was administred by *Gerrard* the Jesuit to *Catesby, Percy, Wright, Winter* and *Fawkes*, in the Second year of the Reign of King *James*, and by *Greenwell* the Jesuit to *Bates* in the same year, though in the following month. And as this was an unquestionable Copy for our present Conspirators to write after; so we may easily inform our selves from

hence

hence, by virtue of what tyes thoſe found guilty of the late Plot dyed in the aſſeveration of their Innocency; for if we do but ſuppoſe them to have lived in the practical belief of their own Religion, or that they were poſſeſſed with any hopes of attaining happineſs in the way of it, we muſt then perſwade our ſelves, that they would not depart out of the world in the violation of an Oath which they had ſo ſolemnly taken, and which the principles of their Faith doth not only approve of, but makes the keeping of it meritorious. As to other Oaths, they might be eaſily diſpenſed with, both to make and break them, but there was no Expectation of any diſpenſation for, or abſolution upon the violation of this Oath. For can it be ſo much as once apprehended, that after they have brought perſons under a bond which they eſteem ſo ſacred and unviolable, they ſhould then indulge and allow them to tranſgreſs againſt an obligation ſo neceſſary to the compaſſing of their ends, and in the punctual obſervation whereof they have ſtated ſo much of their Religion and the future happineſs of their Proſelytes? To act diſſonantly to this Oath which ſo admirably framed and calculated for the good of Mother Church, and the grandeſs of the triple Crown, were a perjury not to be expiated; but to forſwear themſelves in ſubſerviency to the gainful and Religious ends of this Oath, is at once not only venial, but worthy of Immortal Glory. I readily grant, that partly by the Antecedent Oath of Secrecy which they had ſo ceremoniouſly and auguſtly taken, and partly by the circumſtances under which the papal cauſe and faction laboured when they came to dye, they were brought into a ſtrait or *dilemma* of perjuring themſelves on the one hand, or upon the other. But now, can we reaſonably think that they would perjure themſelves by detecting the Plot, when they knew that upon ſo doing, they were both by the principles of their Faith, and the Sentence of their Church, to ſtand adjudged to Eternal Torment? And ought we not rather to aſſure our ſelves, that under the ſecurity which they had of happineſs in the keeping inviolate their firſt Oath, they would in defiance of all Truth, atteſt God above, and call Men below to witneſs, they were altogether Innocent of what they were charged with. For againſt the dread and apprehenſion of all that this might render them obnoxious unto, they might ſecure themſelves by a diſpenſation beforehand to do it, or provide for their ſalvation by an Abſolution afterwards, or truſt to their Martyrdom in ſo holy a Cauſe for the expiation of ſo ſmall a Crime, or at the worſt they could but expect that their puniſhment in Hell for ſo beneficial a perjury to the Church, ſhould be only for a ſeaſon; and that the prayers of Catholicks, the ſuperlative prevalency of Maſſes, and the boundleſs and unqueſtionable Power of Chriſt's *Vicar*, who hath both the Keys of Heaven and Hell, would ſoon releaſe them thence, and tranſlate them to happineſs.

§ 5. But that we may the better underſtand how far Papiſts may lawfully not only endeavour by bare Affirmations to impoſe falſhoods upon the world, but forſwear themſelves for the good of the Catholick Church, and the grandeur of the Papal Chair; we will briefly unfold and lay open how far they allow themſelves, and are juſtified by their Writers and Ghoſtly Fathers to do ſo, in ſubſerviency meerly to their own credit and reputation, or at moſt, in order only to their own perſonal ſafety. And without enquiring, till afterwards, upon what maxims of Divinity, the *Roman* Caſuiſts indulge their Diſciples and Converts to do ſo, we ſhall at preſent produce an Inſtance or two, and thoſe very remarkable, by which it will appear, that this is allowed by the Ghoſtly Fathers, and practiſed by the Members of the Papal Communion; the firſt then ſhall be that which *Robert Perkins* gave an Information of upon Oath, and which Sir *Robert Atkins* one of the Judges at *Stafford* Aſſizes 1679. took as followeth.

This Informant ſaith, That about ſeven or eight years ſince Mr. Arthur Fox (*then Servant to the preſent Lord* Aſton) *came to him, and to another of his friends, and told them that there was a Baſtard-child laid to his charge, by one of his Lords Tenants Daughters, and did acknowledge to them that he did ſeveral times Lye with her, and that by the beſt computation of time he could make, he had juſt grounds to believe ſhe had done him no wrong in this her charge; and that he verily believed himſelf to be the Father of the Child, and therefore came to them as his particular friends, for their Advice in the caſe, how to prevent the noiſe and ſcandal, and great charge that was like to enſue hereupon, and deſired them to treat with the Young Womans Father and Mother about it, and to offer them a certain ſum of money to free him from all future charge from, or by reaſon of this buſineſs. In purſuance of this requeſt this Informant and his friend addreſſed themſelves to the Young Woman, and to her Father and Mother. The Young Woman with the greateſt Aſſeverations and Proteſtations did affirm, that ſhe had never Layn with any man whatever, but the ſaid Mr.* Fox, *and that he was the real Father of the Child. Then they came to a Treaty with her Father about aſcertaining the charge, and agreed that Mr.* Fox

This is to be had Printed by it ſelf, being ſold by *Rich. Baldwin* in *Boult-Court* near the *Black Bull* in *Old Baily*.

ſhould pay thirty pounds, to be for ever diſcharged from the ſaid Child; part of which ſum was accordingly paid. When they returned to Mr. Fox, *and had acquainted him with what agreement they had made for him with the Father and Mother of the Young Woman, he ſeemed exceeding well ſatisfied therewith, and returned them many thanks, owning himſelf very much obliged to them both, for their great care and pains in tranſacting this Affair for him, and bringing it to an Iſſue ſo much to his content.*

Mr. Evers *the Prieſt belonging to the Lord* Aſtons *houſe, was abroad whilſt this buſineſs was in agitation, but returning in few days before all the ſaid thirty pound was paid, was informed by Mr.* Fox *himſelf what agreement was made for him by this Informant, and his friend as aforeſaid. Mr.* Evers *having thus underſtood the whole caſe told Mr.* Fox *that what he had done was not ſufficient to take off the ſcandal from their Church, for to his knowledge this ſtory was much talkt of abroad, and that with very ſevere reflections upon the* Roman *Catholicks in general; and therefore as his Ghoſtly Father, he would adviſe him what was to be done in order to the taking off ſo great a ſcandal from their Church, and added that he had conſulted Mr.* Peters *another Prieſt, about it, and that they were come to a reſolve what method ſhould be uſed, and therefore required him to prepare himſelf for Confeſſion. Accordingly Mr.* Fox *came to Confeſſion to the ſaid Mr.* Evers, *and owned the whole matter as aforeſaid; then Mr.* Evers *told him again, he continuing upon his knees, that the ſcandal which was hereby brought to their Church, was very great, and therefore for the taking it off, and preventing further ſcandal for the future to their Church, to my Lord* Aſton, *or to himſelf; Mr.* Peters *and he had agreed upon this courſe; viz. that he ſhould go immediately to his Lord* Aſton, *and on his knees before his Lord and Lady, with ſolemn Oaths and Aſſeverations deny that ever he had any thing to do with the ſaid Young Woman in that nature, and that he was altogether innocent of the Crime laid to his charge; and that after this he ſhould go up to the Chappel where the Congregation was met, and there in like manner deny it with the like Aſſeverations, and to confirm them in the belief of it, he ſhould then before them receive the Sacrament. When Mr.* Evers *had finiſhed theſe Inſtructions, he gave him Abſolution before he roſe from his knees, telling him, That if he obſerved theſe Inſtructions, he was abſolved from the ſaid Crime, and therefore innocent of it altogether, and might ſo declare himſelf as aforeſaid.* All which Inſtructions in every particular the ſaid Mr. *Fox* punctually obſerved His friend aforeſaid being in the Chappel when he diſowned the Fact with ſolemn Oaths, and received the Sacrament upon it. Here we have not only an inſtance what little credit is to be given to the Oaths and Aſſeverations of Papiſts, but how they proſtitute what themſelves account moſt ſacred, namely Confeſſion, Abſolution, and the Sacrament of the *Euchariſt* to their baſe and ſecular ends. And if the preſerving the Reputation of one Fellow, or the avoiding the Cenſures which might be reflected upon the Papal Religion, becauſe of ſin of one of the Members of their Communion, which the Doctrine of their Church pronounceth at worſt to be but venial, could be eſteemed motives and inducements weighty enough, and ſufficient, for the Authorizing of Perjury, and the prophaning the Inſtitutions of their Religion; can we then judge it ſtrange, or ought we to entertain it with any ſurpriſe, that for the ſaving not only the honour of their Church, but the Eſtates and Lives of ſo many of their Faction in *England*, from the Juſt Imputations and deſerved Puniſhments, which ſo horrid a Treaſon as that now charged upon them, muſt both render their Religion and Party obnoxious unto, they ſhould not only allow, but oblige their Votaries, to uſe the like Imprecations and Oaths towards the wheedling the unthinking and credulous ſort of Proteſtants into a belief of their Innocency.

The ſecond Inſtance I ſhall give of the Freedom they aſſume unto themſelves of abuſing the Faith of Mankind by Oaths, and how far they are from reckoning it any crime to forſwear themſelves for the advantage of the Catholick Cauſe, ſhall be that of a Souldier lately admitted into one of the Companies of the King's Guards under the Command of a Captain, who is well known to be an abhorrer of ſuch practice. This Fellow having taken the Oaths of Allegiance and Supremacy, the only Legal Teſt whereby the Government hath provided for the diſtinguiſhing betwixt Proteſtants and Papiſts among perſons of that degree and Employ, was nevertheleſs ſuſpected by ſome of his Companions, who knew what Religion he had been of before, to be ſtill a Papiſt, and that he had only ſwallowed thoſe Oaths for ends which he was willing to conceal, but which according to the Romiſh Religion, might ſanctifie a prophanation of the name of God. Accordingly having reſolved for their own ſatisfaction, and their better inſtruction what that vile Religion countenanceth men in, to have a watchful and obſervant Eye over him, they were ſo fortunate as the laſt *February*, to trace him to the *Portugal* Ambaſſadors, where they ſaw him not only preſent at Maſs, but kneel at the Elevation of the Hoſt. Which from the Regard which they bear to His Majeſties Honour, did ſo inflame their Zeal, that they immediately ſeized him after he was come out of the Chappel;

Chapel; and having carried him whither they thought fit, they firſt ſtript him to the middle, and then poured a Pale of Water leiſurely down his body, as a teſtimony of their Reſentment, and as a kind of Military correction. To this I might ſubjoyn the known Story of one *John Cummin*, who having ſwallowed the Oaths of Allegiance and Supremacy, in order to his being Liſted alſo in His Majeſties Guards, was lately ſeized upon Duty in the *Tower*, and Committed to *New Priſon*, not only as a Papiſt, but as a Prieſt; and though there was not Legal Evidence to Evince the laſt, yet the firſt is indubitable. However, we ſee that the Papiſts can forſwear as well as diſſemble their Religion, when it is ſo much for the Intereſt of the Catholick Cauſe, as the winding themſelves into the Guards, muſt needs be eſteemed. And aswe have reaſon to believe this not the only perſon who hath had a Diſpenſation to take the aforeſaid Oaths, in order to the furthering the holy Deſigns of the Infallible Chair; ſo no man can be ſo ignorant, as not to underſtand that through their being Liſted under His Majeſties Enſigns, they are ready for the Subverſion of our Religion, and the Deſtruction of our Lives, whenſoever they hear of the King's Death ſhall come, which they have ſo long waited for, and uſed ſo many waies to haſten. And beſides, this Juſtifies the Jealouſies of thoſe Noble and Renowned Peers, who in their Addreſs to His Majeſty *January* the *twenty fifth laſt*, told him that they had reaſon to fear and apprehend that neither *Lords nor Commons will be in Safety at* Oxford, *but will be daily expoſed to the Swords of the Papiſts and their Adherents, of whom too many, is to be feared, are crept into his Guards.*

§ 6. And whereas ſome may poſſibly imagine, that though men may be influenced to perjure themſelves, while in a probability to live and enjoy not only the beneficial fruits of their perjuries, but may be ready to delude themſelves with hopes of repenting of their Villanies afterwards, if they ſhall at any time arrive at ſuch a perſuaſion of mind, as to think it neceſſary; we ſhall therefore in the next place give an account of ſome condemned for crimes, leſs dangerous to the Papal Cauſe, ſhould they be acknowledged, than Treaſons againſt the King and Government are likely to prove, who yet truſting to the bleſſed proviſions of their Religion, and in an Implicit Obedience to their Ghoſtly Fathers, have ventured the going boldly off the Stage, affirming and ſwearing their Innocence, when they knew their own guilt. The Relations were ſent to the Right Honourable the *Earl of Eſſex*, in a Letter from *Dublin* bearing Date the fifth of *March*, 1679. and Printed at *London* for *Langley Curtis*, 1679. The firſt contains an account of one *John Curphy*, *a Papiſt, who at* Lent *Aſſizes ſeven years before, was tryed before Baron* Hene *(then His Majeſties Serjant) for Burglary committed in the County of* Monaghan, *and being found guilty, was condemned to dye. And that the ſaid* Curphy *denyed the fact with great confidence and aſſeverations of his Innocency at the Gallows, and was turned off the Ladder perſiſting in his denials, but that the Rope breaking by chance after he had hung ſome little ſpace, and he coming again to himſelf, thanked God who had given him time to declare the Truth, and not go out of the world with a lye in his mouth, and then confeſſed himſelf guilty of the fact for which he was condemned. Adding that a Prieſt had given him Abſolution, upon condition not to diſcover any thing, nor to declare his accomplices; and that he needed not doubt of his ſalvation, the fact not having been committed againſt God's people, meaning as he ſuppoſed the Papiſts.* So that no doubt had but the Rope been ſtrong enough, he had in the eſteem of our Papal Notaries and Agents, died as Innocent of the Burglary for which he was condemned, as the late Conſpirators did of the Plot againſt His Majeſties perſon, the Proteſtant Religion, and the Government Eſtabliſhed by Law. But there fall out ſometimes unhappy accidents, that no humane wiſdom could foreſee, which contribute to the unfolding and detecting the tricks and villanies of theſe vile men the Prieſts,---who have proſtituted all that is Religious and Sacred, to a ſubſerviency to worldly ends and deſigns. Yet it were unreaſonable that we ſhould in the face and defiance of all Evidence demonſtrative of the guilt of perſons, ſuffer our ſelves to be impoſed upon to a belief of their Innocency, unleſs convinced of their criminalneſs by the interpoſure of a thing ſo wonted and fortuitous, For though it was the lot of this *Curphy* to be made participant of a providence ſo merciful to himſelf, and ſo inſtructive to us of the baſe and wicked Artifices of the Papal Clergy, and with what obduracy and implicitneſs the Laity reſign themſelves to their helliſh and imperious dictates; yet we muſt not expect that every malefactor amongſt them, who upon the Authority of their Ghoſtly Fathers, and ſecurity of Abſolution, ventures dying with his mouth full of falſhoods and blaſphemous Execrations, ſhould be reprieved by ſo unuſual a method, or thereupon awakened to an acknowledgment of their guilt. And for this one perſon, that hath been truſted with ſuch an opportunity of confeſſing, how many may we conceive to have ended their Lives in a guilty ſilence. And of this we have two Inſtances afforded us in the aforeſaid Letter to the ſame *Honourable Peer*, whereof one is, that there being *a ſpecial Commiſſion directed to Mr. Juſtice* Johnſon, *to try ſeveral Maleſactors*

for

ſer Murders and Robberies, committed in the County of Canan ; *there were thereupon two of the* Duffies, *and one of the* Plunkets, *all Iriſh Papiſts, indicted: The* Duffies *confeſt that they were guilty of the crimes laid to their Charge, and gave the ſame Evidence againſt* Plunket, *upon which and other moſt undeniable circumſtances, he was condemned, having alſo at his firſt apprehenſion owned to Sir* John Edgworth, *that he was guilty: But yet when he came to ſuffer for the fact, he died abſolutely denying it, and that with curſes upon himſelf, and renunciation of Salvation, if he were not innocent.*

We may be ſure by whoſe Influence, and upon what Inducements, and in the Confidence of what ſecurity he did it, in that one *Brady* a Prieſt had accoſted the *Duffies* in Priſon, who were alſo condemned for the ſame fact, uſing arguments to induce them to recant their Evidence, and renounce their Teſtimony againſt *Plunket*. And though his Importunities and Ghoſtly Authority was unſucceſsful upon them, the one of them that ſuffered, (the other being reprieved) perſevering in his accuſation of *Plunket*, and in the confeſſing, that himſelf was guilty of the crime for which he was condemned, yet we may be juſtly confident, that his applications prevailed with *Plunket*, and that through *Bradys* perſuaſions, he dyed obſtinate in the denial of what was not only proved againſt him, but what himſelf had before acknowledged. The other inſtance mentioned in the ſame Letter, is a Narrative, how that one *Neile O Neile an Iriſh Papiſt, being tryed before Sir* Richard Reynell *one of the Judges of the* Kings-Bench *in that Kingdom, upon a Commiſſion of Oyer and Terminer, for a murther committed at* Rathrum *in the County of* Wicklow, and the fact clearly proved upon him, for which he was accordingly condemned ; did nevertheleſs, notwithſtanding the fullneſs of the Evidence againſt him, and that he himſelf had both in Priſon, and at his Tryal, owned the fact to ſeveral perſons, at the Gallows utterly deny it.

§ 7. But that it may more evidently appear, that there is nothing in the *Exit* and manner of the late Traitors taking their farewell of the world, that ſhould ſurpriſe any true *Engliſh* man, or thinking Proteſtant, we ſhall endeavour to give an original Copy of it in the Practices of others, who ſuffered for the like crimes in a former Reign. And we will at preſent take it upon the acknowledgements of our adverſaries, that there was ſuch a Conſpiracy as the Gunpowder-Plot. Though by the way it may be obſerved as an argument of what ſincerity the *Romiſh* Party is of, and how that all they ſay or print, is only accommodated to the poſture of times and ſeaſons, and calculated in ſubſerviency to depending Deſigns, in that many of the Papal Communion have had the Confidence to obtrude upon the World oftner than once, that the Gunpowder Conſpiracy was only a State Trick and Contrivance, to make them ſeem guilty and criminal, who were truly innocent.

But beſides that none of all thoſe who were then convicted and executed for it, did ſo much as ever pretend, that they were wheedled into it by the cunning and dexterity of a publick and Proteſtant State-Miniſter; ſo it muſt be acknowledged, that they were well diſpoſed and prepared by vertue of *Romiſh* Principles, and throughly inclined of themſelves to the committing of Treaſon, otherwiſe they had never entertained nor complyed with ſo horrid an overture, as the deſtroying at once, the King, Parliament, and Kingdom. But that which I ſhall inſiſt upon, is the denial of their Guilt upon their Examinations, and the falſhood of their aſſeverations at their very death, though there was unqueſtionable Evidence both of the Treaſon, and how far the whole Papal Party was intereſted in it, not only by the ſeiſure of ſome of them, when ready to accompliſh the execrable villany, and by the inſurrection of others in Arms, to have protected themſelves from the Law, and commenced a Rebellion, but by the diſcoveries which had been made from their own ſcanty and partial Confeſſions upon Examination, and by the freer diſcourſes which they were overheard to uſe one to another in Priſon, when they little apprehended that there were any near to obſerve what they ſaid. And I ſhall the rather inſiſt upon this, becauſe they who have been condemned for the late Plot, and ſuch who have undertaken the juſtification of their Innocency, are pleaſed to tell us, *That thoſe executed for the Powder-Treaſon did confeſs their fact at the time of their execution, whereas they that have been executed for the preſent Conſpiracy, have at their deaths denied the fact, and reſiſted all temptations of Pardon and Reward.* Nay the late Lord *Stafford* was pleaſed to alledge at his Trial, that as it was ſo horrid a thing, that it cannot be expreſſed or excuſed: *So he had been told, that all who were engaged in that wicked fact, were heartily ſorry for it, and repented of it before they dyed; and that he never heard any of the Church of* Rome *ſpeak a good word of it, and that the men concerned in it, did all acknowledge and confeſs it, and begged pardon of the King, and God, and all good men for it, and that therefore he thought it was not the intereſt of Religion, but a private Intereſt put them*

See the new Plot p. 74. and the *Compendium* p. 75.

See the Tryal of *William* Viſcount *Stafford*, pag. 53. and p. 200.

them upon it. In which words there are no fewer than four egregious Falſhoods, which whether they be excuſed upon the account of the ſmallneſs of his Converſe with men and Books, or upon the ſcore of the weakneſs of his aged memory; or whether they be not chargeable upon the badneſs of his Conſcience intoxicated by ill Principles, I leave the Reader to judge and determine. The *firſt* is, *That he never heard any of the Church of* Rome *ſpeak a good word of it*, Whereas *Widdrington* aſſures us, that *Garnet* had his Picture ſoon after his Execution, ſet up in the Jeſuits Colledge at *Rome*, with this Inſcription over it, *Verus Chriſti Martyr.* And if this be not enough to convince after ages, what Opinion the Jeſuites have, and ſtill maintain of that Plot, we will farther add, that both *Ribadewira* hath reckoned *Garnet*, *Southwell*, and *Oldcorn*, all Gun Powder Traitors, among the Martyrs of the Society of Jeſus. And *Alegambe* hath likewiſe inſerted *Garnet*'s and *Oldcorn*'s names amongſt the Martyrs of the Catholick Church, and that Order. Yea not only Father *Parſons*, Rector of the Engliſh Colledge at *Rome*, ſpeaking of Father *Garnet*, ſaies, *He was an innocent man, and ſuffered unjuſtly, and that he lived a Saint's life, and accompliſhed the ſame with a happy death.* But the *Pope* himſelf preferred *Greenwell* and *Gerrard*, two of the Conſpirators that eſcaped, the one to be a Confeſſor in St. * *Peters* in *Rome*, and the other to be his Penitentiary. Now whether theſe were Teſtimonies of a deteſtation of the Plot, or Evidences of the approbation, which nothing but its miſcarriage, Prevented their declaring more publickly, I leave all mankind to judge. The *ſecond* is, *That he hath been told, that all who were engaged in that wicked act, were heartily ſorry for it, and repented of it before they died. Whereas* Thuanus *tells us, that ſome of the Traitors having eſcaped to* Calice, *and being pitied, and aſſured by the Governour, of the* French *King's favour, and that though they had loſt their own Country, they might be received there; how that one of them thereupon replyed, that the loſs of their Country was the leaſt part of their grief, but that which ſenſibly afflicted them, was that they could not accompliſh ſo brave and generous a deſign.* Nay, Sir *Everard Digby*, even when a Priſoner in the Tower for the Plot, ſtiles it, in one of his Papers ſince come to light, *a good Cauſe*, and that if it *had ſucceeded, there would not have been three worth the ſaving, that ſhould have been loſt, and that he had ſome friends who would have been in danger, but that he had prevented it.* The *third* is, *That he thought it was not the Intereſt of Religion, but a private intereſt put them upon it. Whereas not only* Faux *declared, that he was moved into it only for the ſake of Religion and Conſcience, becauſe he thought the King not to be his lawful Soveraign, ſeeing he was an Hereti k. But Sir* Everard Digby *profeſſed upon his Tryal, that it was not ambition, nor diſcontent with his Eſtate, nor malice to any in Parliament, but zeal for his Religion, and the hopes of reſtoring it in* England. The *fourth* and principal thing wherein my Lord *Stafford* did either miſtake himſelf, or greatly prevaricate, was in theſe words, *That the men concerned in the Powder-Plot, did all acknowledge and confeſs it, and begged Pardon of the King, and God, and all good men for it.* Nor ſhall I here inſiſt upon this, that I do not ſee how it was poſſible for my Lord *Stafford* to be aſſured, that all the Perſons who were in it, were known and found out, or that he could ever throughly underſtand, whether even thoſe that confeſſed after their apprehenſion, did not conceal much more than they diſcovered. But I ſhall confine my ſelf to two things, whereof the firſt is this, that the conſpirators, when under Examination, did with Oaths and Aſſeverations deny what themſelves had full knowledge of, and whereof the State had ſufficient Evidence: For *Garnet* having by the pretended favour of his Keeper, an opportunity allowed him to diſcourſe with *Hall*, and being the next day *charged by ſeveral Lords of the Privy Council, with divers things which had paſſed betwixt them two, in that conference, he not only denied the whole upon his Soul, and the word of a Prieſt; but with ſo many repeated Proteſtations, and terrible Execrations, that my Lord of* Salisbury *who was then preſent, ſaid, it wounded all their Lordſhips hearts to hear him.* And yet, when confronted by Mr. *Fauſet*, who was both a learned perſon, and a Juſtice of Peace, and by Mr. *Lockerſon* one likewiſe of known Reputation, who had overheard all they ſaid, having conveniently placed themſelves before hand to that purpoſe, and withal underſtanding that *Hall* had confeſſed what they had diſcourſed, he then acknowledged what with ſo many aſſeverations he had *immediately before denied, and begged mercy of the Lords, ſaying, he had offended if Equivocation did not help him.* And that we may not think Equivocations and Perjuries peculiar only to the Jeſuits, we have

In Catalog. Scriptorum ſocict. Jeſu. p. 377. in Biblioth. ſcript. ſocict. Jeſu.

In his book againſt the Oath of Allegiance, called. *The Diſcuſſion of the Anſwer*, p. 22, 23.

* Idem Apology. p. 151.

Hiſt. An. 1605.

Pap. 4. Pap 9.

See the Proceedings againſt the Traitors.

See the Proceedings againſt the Traitors.

Ibid.

Abboti Antilogia p. 110.

an Example of the like carriage in Sir *Everard Digby*, who being upon his first apprehension examined, did with most solemn Protestations, and all kind of Execrations, *deny his being privy to the Powder-Plot*; and yet being afterwards confronted by the Testimony of *Faux*, who had confessed, that being at Sir *Everards* house in the Country, some months before the intended Session of Parliament, that Sir *Everard having taken him aside, told him he was afraid the Powder in the Cellar was grown dank, and that some new must be provided, lest that should not take fire; he did thereupon not only acknowledge it, notwithstanding all his former Execrations to the contrary, but when he came to be indicted, he confessed it upon his Arraignment.* Whence we evidently see, that they not only with horrid Oaths and astonishing Asseverations, denied what they knew themselves guilty of; but that the Confessions they made did not proceed from any tenderness of Conscience, or remorse for what they had been engaged in, but were extorted from them by the uncontrollableness of the Evidence, and by improving the confessions of some of themselves to oblige others to an acknowledgement.

The *second* thing I would have observed in the Gun-powder Conspirators, is that several of them went out of the world in the same manner that our late Traitors did, denying divers things to their last, which they knew themselves to be guilty of. And of this to avoid prolixity, I shall give but two Instances; one whereof shall be that of *Francis Tresham Esq; who not only gave it under his hand, but took it upon his Soul, and as he hoped for Salvation, within three hours before his Death, that he had not seen* Garnet *the Provincial of the Jesuits in sixteen years before; and yet* Garnet *himself afterwards declared that they had enjoyed frequent conversation with each other within less than the space of three years; and that he supposed Mr.* Tresham *meant to equivocate in denying it.* Where was now the sense of the Omnisciency of God? or the dread of the future Tribunal? which the Advocates, for the late Traitors derive their *Topicks* to perswade the world of their Innocency from. Alas! the reputation and Interest of the Catholick Cause, and the Confidence they reposed in Equivocations, Dispensations and Absolutions, had stifled all such Impressions.

See the proceedings against the Traitors.

The other Instance shall be Sir *Everard Digby, who not only endeavoured to clear all the Jesuits from being any waies concerned in that Treasonable Plot, but gloried in the venturing his Salvation and Happiness upon it; Whereas they themselves, to the eternal reproach of that poor Gentleman's memory, confest and acknowledged it.* And as if this had not been enough to witness his own insincerity, and to instruct future Generations what little Faith is to be given to Papists, either living or dying; he with the same Impudence, and to his very last denied that ever Father *Wally* (i. e. Garnet) *had been at* Coughton *with him, or that he knew* Darcy *to be the same with* Garnet, *or understood that he was a Priest. Whereas it appeared that he was not only very well acquainted with him, but even* Garnet *himself confessed that he had been at his house.* Let our many pleading Orators for the late Traitors, continue now to argue from the Confessions of the Gun-powder Conspirators, that they acknowledging their guilt, while the others dyed in the denyal of theirs; as those were criminal, so these must be innocent: Whereas we cannot desire a more convincing proof, how little the Oaths and Asseverations of Papists in the very circumstances of dying are to be depended upon, than the assurance which we have from Authentick Records of the behaviour of those engaged in the Gun-powder Plot, whom we have mentioned. And that no danger which might arise to particular Romanists, may be conceived to have discouraged our late Conspirators, I shall subjoyn the case which *Catesby* propounded, namely, *Whether for the Promotion of the Catholick Cause against Hereticks (the necessity of time and occasion so requiring) it were lawful among many nocents to take away some innocents?* To which Father *Garnet* with the greatest seriousness and utmost fixedness of Judgment answered, *That if the advantage to the Catholick Party, were greater by taking away some Innocents together with many Nocents, then doubtless it was lawful to kill and destroy them all*: So that if we do but apprehend, that they were possessed with the least probability of prevailing in the issue, the lives of multitudes of their own faction, that would have been last in the Interim, were to be esteemed a small price, for so great a commodity, as the re-establishing Popery in *England*, the rooting out the Protestant Religion, and destroying of Hereticks.

See his Papers published in the end of the late Editions of the proceedings against the Traitors.

See the proceedings compared with *Digby's* Papers.

See the Proceedings against the Traitors.

Bellarmin's Opinion Published and approved of by the holy See.

§ 8. But to make a nearer approach to the present Plot, can there be a greater Evidence of the Papists readiness to forswear their own guilt, than the many Examples of hiring and suborning persons to perjure themselves, to make the Innocent Criminal. A design more horrid in itself, and more destructive to Government, and the safety of Mankind

kind, than for one that is guilty to proteſt his Innocency with the higheſt Execrations: For by the Arraignment of one innocent perſon upon a countenanced ſubornation, all who deſerve the ſame character are virtually indicted, and the whole Law becomes perverted from its true end, which is to juſtifie the guiltleſs, and is turned into an Engine to condemn the Innocent. And it will prove of ſuch fatal conſequence, ſhould it be connived at, or allowed, that all the ligaments of ſociety will become diſſolved, and all obligations not only between man and man, but betwixt Rulers and People finally cancelled. For who can be ſo innocent, that it is not in the power of a ſuborned Villain to ſlander; or ſo Loyal, whom on the encouragement of a Reward, and at the ſuggeſtion of a prompter, he will not brand for a Traitor. And we may be ſure that they who are ſo void of all Conſcience, as to undertake ſo horrid an Employment, will be furniſhed with Impudence to ſwear any Charge that their Maſters dictate and preſcribe unto them. And what a damnable Religion muſt that be, that at once inſpires them to ſeek the deſtruction of Proteſtants, and juſtifies them in all kind of ſubornations and falſhoods for the accompliſhing of it. Now beſides many Inſtances not yet come to light of this treacherous and *Romiſh* Practice, we have ſeveral accounts of their endeavours of this kind, which deſerve our obſervation and remark. The *firſt* is that of *Netterville*, an *Iriſh* Papiſt, his attempting to corrupt Mr. *William Brooks*, one of the Aldermen of *Dublin*, and Captain *Bery*, to ſwear what ſhould be preſcribed unto them, for the fixing of ſcandalous Crimes on Dr. *Oats*, and Mr. *Bedloe*, and charging the Plot on Diſſenting Proteſtants. The next is, *Readings* Attempt upon Mr. *Bedloe*, to have obtained of him the renouncing all the material part of his Depoſitions againſt the Lords in the *Tower*, for which he promiſed him in Money and Eſtate a great Reward. The *third* is Mr. *Price*'s and Mr. *Tasbrough*'s labouring to perſuade Mr. *Dugdale to recant whatſoever he had ſaid concerning the Plot, and to call the Almighty God to witneſs that no motive had induced him to retract the Teſtimonies he had given, but remorſe of Conſcience for the Miſchiefs which he had done, though they were in the mean time to give him a great ſum of money in hand*, beſides a further Reward which they aſſured him of afterwards. The *fourth* is their ſuborning *Thomas Knox*, and *John Lane* to ſwear ſuch Crimes againſt Dr. *Oats*, as they ſuppoſed would not only weaken the Credit of all his Evidence, but bring him under a ſentence of Death, and ſo rob the Nation of the moſt conſiderable Witneſs in reference to the Plot. A *fifth* is *Longmores* and *Draxtons* endeavouring to bribe *Simon Wright*, to declare upon Oath, that Mr. *Dugdale* had promiſed to protect him, and give him money as one of the King's Evidence, if he would ſwear againſt Sir *James Symons*, and Mr. *Gerrard*. The laſt which I ſhall mention, is their Employing Mr. *Dangerfield* to charge a Plot on the Presbyterians, wherein they intended to involve moſt of thoſe that appeared active and zealous for the Proteſtant Religion, and Engliſh Liberty. And to conclude Inſtances of this nature at preſent, I ſhall only add two Depoſitions, which may ſerve to inſtruct us that they ſtill perſevere in the Practice of the ſame Villany. The Tenor of the firſt is as followeth.

See the Narrative of this Depoſition.

See *Reading*'s Tryal

See the Tryal of Mr. *Tasbrough*.

See the Tryal of *Knox* and *Lane*, and Dr. *Oats*'s Printed Narrative.

See my Lord *Staffords* Tryal, p. 158.

See *Coll. Manſfield*'s Narrative, and Mr. *Dangerfield*'s Narrative.

The Examination of Edward Howcott *of the City of* Lichfield, *taken at the ſaid City, the firſt day of* Jan. 168½ *before me* Francis Bayly, *one of His Majeſtie's Juſtices of the Peace for th County of the ſaid City.*

The City of *Lichfield.*

The ſaid Examinant upon his Oath ſaith, That Joſeph Salt *of* Utoxeter *Feltmaker, about the month of* June *laſt, told this Deponent that one* John Murrall *a Barber in* Rugby, *in the County of* Stafford, *would have had the ſaid* Joſeph Salt *to have gone with him to* London, *and be a witneſs againſt Mr.* Stephen Dugdale, *one of the King's Evidence in the late Horrid Plot, the ſaid* Murrall *pretending as the ſaid* Salt *told this Deponent, that he knew as much of the Plot as Mr.* Dugdale *did; and if he would but teſtifie three or four words which* Murrall *would direct him to ſwear againſt Mr.* Dugdale, *he ſhould live better than ever he did in his life, telling the ſaid* Salt, *that he now lived meanly, but if he would do what he deſired him, he ſhould never want whilſt he lived; for in this Juncture of time the Oath of a Proteſtant would be better accepted than twenty Oaths of a Papiſt. And further this Deponent ſaith, That the ſaid* Murrall *had ſworn him never to confeſs what he ſaid to him, and therefore* Salt *ſaid, He would be hanged, and drawn, and quartered, before he would diſcover the ſaying of* Murrall. And this is not only ſworn by *Edward Howcott*, but by his Wife *Mary Howcott*, and by one *Edward Blakeſly*, who were all preſent when *Salt* declared and acknowledged as is above depoſed. The ſecond Information declarative alſo of the like Practices, is that of *Thomas Lander* of *Shutborrow* in the County of *Stafford, as it*

was

was taken upon Oath the 24 *of* Decemb. 168⅘. *before* Edmund Warcupp *Esq; one of His Majesties Justices of the Peace for the County of* Middlesex, *&c.*

This Informant saith, that having been employed as a workman several times at the house of my Lord Aston, *at* Tixall *in the County aforesaid, he was solicited by Mr.* Francis Hind *Steward to the Lord* Aston, *to become a Witness against* Stephen Dugdale, *any way to invalidate or take off his Evidence in relation to the Popish Plot, and he served this Informant with a* Supena *to come up to* London *for that purpose, at the late intended Tryal of the late Lord* Aston *in* June *last past.* But before his coming up, the said *Hind, Francis Aston,* Son to the Lord *Aston, Thomas Sawyer* servant to the said Lord *Aston,* sent for this Informant into a private room in the said Lord *Aston*'s house, and there told him, *That if he would swear such things as should be dictated to him by the Persons aforesaid, to invalidate or take away the Evidence of the said Mr.* Dugdale, *he should have such reward, as should be to his own content, and not want for Money or house, as might become a man of better quality than himself.* Can any man now have horror enough for that Religion, which doth at once both authorise and sanctify such subornations and treacheries; or can we without abandoning our reason, but believe, that they who labour to suborn, bribe, and persuade others to swear falsly for the safety of Persons to whom they have no relation, and the hopes of some small rewards which they propose unto them; will be ready to perjure themselves for their own sake, the advantage of their posterity, and the interest of the Catholick cause, and whole Papal party. He that swears falsly, or labours to have another to do so, for the taking away of his neighbours life, will not scruple to perjure himself, in order to avoid infamy upon his name, and to divert ruine from his own person and offspring: For however offensive it be to God, to preserve ones self by unlawful means; it is both much more provoking to the Lord, and prejudicial to the World, first to frame, and then support a Plot, by Perjury, wherein so many thousand innocent persons must have suffered, as in all probability would have done, in that which Mr. *Dangerfield* was suborned and imployed about.

§ 9. As all the Conspirators have been ingaged in the same Treason, and influenced thereunto by the same Principles; So it is not unreasonable to conceive, that they should be all instructed to act a like part in the denial of it; for they that could enter into so bloody a design, as to destroy their lawful King, ruine their native Country, and cut the throats of many of their Kindred, as well as of their friendly and innocent neighbours, may very well be supposed to reckon themselves discharged from all those ties of Divine Laws and Obligations of Conscience, which should restrain them from lying and Perjury: But the holy God who sometimes leaves men to such wickedness and obduracy, for ends alwaies righteous but often hidden, seldom fails to display his Power and Wisdom, in affording such means and opportunities of detecting their Villanies, as may be improved and managed to the preserving the Peace, and securing the safety of Nations and Societies, if Magistrates and People be not wanting to themselves. And accordingly hath the allseeing Majesty over-ruled, and strongly infatuated the minds of all the Traitors who have suffered for the late Plot, that though they have had the impudence to deny their guilt, yet they have left Evidences of it, either in their own Papers which have come to light, or in the very particulars which they have alledged for the asserting of their Innocency.

For to begin with *Coleman*, it is to be rationally believed, that having established a correspondence with the *French King's Confessor, in order to so mighty a work as the Conversion of three Kingdoms, and the utter subduing of a pestilent Heresie, which had domineered over a great part of this Northern World a long time*; should immediately give over all forreign Correspondence subservient to so blessed a work, after the writing of those Letters 1675. Alas! it was enough that he discovered what he knew his own hand attested by his Servants, would betray and detect him in; but this man of so feigned Candor and Ingenuity, thought it meritorious as well as lawful to deny whatsoever he saw could not be proved against him by his own Papers. And had not his former Letters been taken, he would have denied all kind of Correspondence with the Confessor, as well, and with much more probability, than that any such communication was afterwards maintained betwixt them. Nor *Secondly* would the Consult *April* 24. 1678. have ever been acknowledged, but that it was mentioned in a Letter written by one *Peters* a Jesuite to one *Tonstal* of the same Society, to meet at the said Consult, which Letter was taken among *Harcourt*'s Papers, when his Chamber was searched: For had it not been for the finding of that Letter, they would have confidently denied the whole thing; and I am sure with more reputation to their wisdom, than by the endeavouring now to impose upon the World, that the said Consult was only upon the score of a tri-

See *Coleman*'s Letters in his Tryal, p. 69. and Published since by Sir Geo. *Treby*.

See the Tryal of the five Jesuits.

via

vial Meeting. For had that been all the reaſon for their Aſſembly, what neceſſity was there for theſe words; *Every one is alſo to be minded not to haſten to* London *long before the time appointed, nor to appear much about the Town till the Meeting be over, leſt occaſion ſhould be given to ſuſpect the deſign. Finally ſecrecy as to the time and place is much recommended, to all thoſe that receive ſummons, as it will appear of its own nature neceſſary.*

The whole ſtrain of the Letter intimates, that there was more then to be tranſacted, than it is for their Intereſt to have known. What leſs doth the Judication of deſign, which was to be induſtriouſly concealed, and the giving an account that the nature of the thing, which they were to meet about, required the utmoſt ſecrecy, impart and ſignifie to all Impartial men than what Dr. *Oats* had declared to be the buſineſs of that Conſult, long before this Letter was found. *Thirdly*, When ſome things which men have affirmed with the higheſt Aſſeverations, ſhall be found notoriouſly falſe, it is a juſt ground of ſuſpecting their Truth and Integrity in other things, though the Evidence upon which we disbelieved them be not ſo apparent and palpable. Now, did not *Gavan* acquit all the Jeſuits ſave *Mariana* from allowing King-killing Doctrine; and that in near as poſitive and emphatical, as thoſe wherein he expreſſed and declared his own Innocency with reference to the Plot, becauſe the Jeſuits (ſaith *Gavan*) *are ſo falſly charged for holding King-killing Doctrine, I think it my duty to proteſt to you with my laſt dying words, that neither I in particular, nor the Jeſuits in general, hold any ſuch Opinion, but utterly abhor and deteſt it. And I do aſſure you, that amongſt the vaſt number of Authors which among the Jeſuits have Printed Philoſophy, Divinity Caſes, or Sermons, there is not one, to the beſt of my knowledge, that allows of King-killing Doctrine, or holds this poſition, that it is lawful for a private perſon to kill a King, although a Heretick, although a Pagan, although a Tyrant; there is not I ſay one Jeſuit that holds this, except* Mariana *the* Spaniſh *Jeſuit, and he defends it not abſolutely, but only problematically, for which his book was called in, and that Opinion expunged and cenſured.*

See Mr. *Gauans* Speech before his Execution at *Tyburn.*

Let us now joyn Iſſue with *Gavan* on this point, and refer it to the Readers to judge of this Jeſuits ſincerity and truth in all the reſt that he ſaid, by his falſhood in this particular. What! not one Jeſuit that allows the King-killing Doctrine? when Father *Campian* tells us expreſly, *That all the Jeſuits have entred into a Covenant to deſtroy all Heretical Kings, by whatſoever waies and means they are able beſt to effect it?* What! not one Jeſuit but *Mariana*, that maintains this, and that his Book was called in upon that account, whereas that Book of *Mariana* was never called in by the Authority of the Church. And that *Sanctanellus* is known to have written a Book containing the ſame principles, which was therefore condemned to be burnt by the Parliament of *Paris?* What! not one Jeſuit that holds it lawful for a private perſon to kill a King, although a Heretick, although a Pagan, although a Tyrant! whereas not only *Suarez* aſſures us, *That a King being depoſed by the Papal Sentence, he may be ſlain by any private perſon; but* Emanuelſa, Molina, *and many others do affirm, that the Pope having Excommunicated and Depoſed a Prince, any one may thereupon kill him, and be the Executioner of the Judgment pronounced by the Univerſal and Infallible Father.* It were eaſie to produce a large Catalogue of Jeſuits, who have all written in Juſtification of the ſame Opinion, but that theſe are enough to demonſtrate how little credit is to be given to the Dying Speech of this audacious and impudent Perſon, who having the confidence to tell the world, that if he *ſhould ſay any thing falſly at that ſeaſon, he muſt expect nothing but eternal damnation*, ſhould nevertheleſs endeavour to impoſe ſo groſly upon the world, and that in a matter of fact which is ſo obvious and palpable. Nay, this *very Gavan*, who renounceth all King-killing principles, *did nevertheleſs tell Mrs.* Skipwith *that the Queen might lawfully kill the King meerly for violating her Bed; yea that ſhe was bound to do it, and that if ſhe did not, ſhe was guilty of his greater damnation in ſuffering him to continue in ſin.* And when we doubt but that he who thought it lawful to adviſe the Murdering of his Prince for Adultery, would much more purſue the deſtroying of him for Hereſie. But when men have renounced all fear of God, and regard to truth, and do only conſult what may be moſt ſubſervient to the wicked Deſigns which they have had in agitation, and the Accompliſhment whereof they would tranſmit, with as much hopefulneſs and ſecurity as they can to others; it is righteous with the Lord, whoſe name they ſo daringly prophane, to ſuffer them to betray and diſcover themſelves beyond all excuſe and palliation in ſome one particular, that the eaſie and credulous part of mankind may be cautioned and inſtructed to diſtruſt as well as ſuſpend believing them in all the reſt.

In Epiſt. ad conciliarios Reginæ Angliæ, p. 22.

Alegambe in Bibliotb. ſcript. ſocict. Jeſu, p. 258.

In defenſ. fidei lib. 6. n. 14, &c. Aphoriſm. p. 115. de Inſtit. Tom. 4. T. 3. diſp. 6. Vid. Leſſ. de Inſtit. lib. 2. c. 9. dub. 4.

See Mr. *Serjeants* and Mr. *Morrices* Informations.

Nor are *Coleman* and *Gavan* the only persons, who in the Asseverations of their Innocency, have betrayed their guilt, and left evident footsteps of their falshood, when they pretended by all that might obtain credit among men, to speak nothing but truth. For Mr. *Harcourt*, a man whose Age and Experience should have rendred him more wary, though his Religion did not reach him Integrity and Candor, hath been left under the same Infatuation, and in reference to some particulars of which he would have acquitted himself, hath discovered as much folly as villany. For whereas among other things deposed against him, to prove his being guilty of the Plot, Mr. *Dugdale* testified that he had seen a Letter written with Father *Harcourt*'s own hand to Father *Evers*, declaring the Murder of Sir *Edmundbury Godfrey*, and dated the very night wherein it was done, being the 12th of *October* 1678. and that upon this Intelligence he had declared at one *Elds*, who keeps an Ale-house in *Tixall*, on *Monday October* 14. that a Justice of the Peace who lived at *Westminster* was murdered in *London*.

Now as it was not possible that he could have notice of it there so soon, but from one that was accessary to it, and a Conspirator in it, not being known in *London* till the *Thursday* following; is there any thing more probable, than that he arrived at the certainty of it, in the way and by the means which he declares. This all the Papists seemed sensible of, and therefore attempted to prove by some witnesses in whose presence this news was said to be reported by Mr. *Dugdale*, that there was no such thing said by him, or heard by them. They have Wit enough to understand, that there was no other way to prevent peoples believing their being guilty of that horrid Murther, or to discharge *Harcourt* from a suspicion of having given the Information that it was effected, but by affirming that there was no such Intelligence arrived there, till the *Saturday* sevennight after. And on the confidence that they could bribe the persons in whose presence it was said to be told, to testifie the contrary; and that there could be no other Evidence given of it but Mr. *Dugdales* bare Affirmation; Mr. *Harcourt* not only assumed the confidence to deny it upon his Tryal, but to declare at his Death, *That as he hoped, by the merits and passion of Jesus Christ, for salvation, that he was as innocent as the Child unborn, of what was laid to his charge.* And yet two Gentlemen of known worth, and unquestionable reputation, namely, *Edward Birch* Esq; and *John Turton* Esq; have deposed upon Oath that the aforesaid Murther was commonly discoursed of about *Tixall* in *Staffordshire*, before it was known here in *London*, that Sir *Edmundbury Godfrey* was killed; nay, as if this were not demonstrative and convincing enough how the Intelligence behoved to reach thither, and by whose means that Loyal and Protestant Magistrate was so barbarously Massacred; there are other two persons, *viz. James Ansell* of *Haywood* in *Staffordshire*, and Mr. *William Hanson* of *Wilnal* in the same County, who testifie likewise upon Oath, that Mr. *Dugdale* published the News of the said Murder, in their hearing at *Elds*, the Alehouse-keeper in *Tixall*, on *Monday* morning; and as they are of unspotted fame, though of no great Rank or Quality, so they inform not only as to the time, the house, and the particular place in it where this was declared, but they mentioned divers other circumstances corroborative of the Truth of what they say. And whereas my Lord *Stafford* thought himself so secure of overthrowing Mr. *Dugdale*'s credit in reference to all he had testified besides, by detecting him a Lyar in this particular, that he not only charged him with Perjury in it, but bore himself most confidently in, when upon his defence of having fully disproved this part of his Evidence; it will not be amiss to consider the Witnesses he produced, and what they alledged for the invalidating Mr. *Dugdale*'s Testimony in this matter.

See the Speeches of the five Jesuits.

See my Lord *Stafford*'s Tryal, p. 134, 135.

Now the Persons he relied so much upon, for this service, and whose Authority he ascribed so much unto, as to have expected, that all men should have submitted to what they said with an implicite faith, were Mr. *Phillips* Incumbent at *Tixall*, and one Mr. *Sambitch* who being reported to have been present when Mr. *Dugdale* communicated the foresaid Intelligence, declared in Court that there was no such thing spoken or related in their hearing. But sure it is more rational to receive the Testimony of those who depose an Affirmative, than those who take upon them to justifie a Negative, and especially after the Expiration of two years since the thing was said: And it is likewise more agreeable to all the measures of Justice, that they are rather to be believed who deposed upon Oath, than they who did not. And for one of my Lords two Witnesses, namely, Mr. *Sambich* his deafness might excuse him, in saying he heard no such thing, though at the same nearness to Mr. *Dugdale* when the words were spoken, as Mr. *Hanson* or Mr. *Ansell* were. And besides though his deafness hindred his hearing Mr. *Dugdale* when he communicated that morning the news of the Murther, nevertheless he had so far arrived at the knowledge of it some time or other that day, that he acquainted

quainted *Charles Chetwyn* Esq; with it in the Afternoon, as the said *Charles Chetwyn* Esq; deposed upon Oath at the Tryal of the Jesuits, and upon the occasion I have mentioned this Gentleman. I shall crave Liberty to rectifie one mistake in the Printed Relation of that Tryal, which is, that whereas *Charles Chetwyn* Esq; swore, this was told him by *Sambich* on *Monday*, as *Edward Smith* Esq; and Bencher of the *Middle Temple*, and Justice *Warcup*, who were both present at the said Tryal, are ready to depose; yet through the fault either of the Printer, or of him that took the Tryal, *Tuesday* is set down in the Published Account.

But to proceed to Mr. *Phillips*, the other witness produced to detract from the credit of Mr. *Dugdale* in this matter, where we desire to observe, that together with the denyal of his having heard any such words, he denyed likewise his being at that Ale-house either that day, or the following, which as none about *Tixall* who know his constant custom of visiting *Elds*'s once or twice a day, can easily believe; so he appears plainly to be a very bold and venturous person in taking upon him to say that he was not such a day in a house where he used constantly to resort, and this after such a compass of time wherein without reflection upon the weakness of his memory, he may be supposed not to remember what he either did, or where he was so long before. But besides this, we have something else to add, whereby the Authority of this Parson against a Protestant is everlastingly blasted and supplanted. For whereas he thought to recommend his Testimony by pretending himself a Minister of the Church of *England*, there is an Information given upon Oath before Justice *Warcup* against him, that he the said *Phillips* declared his readiness to renounce the Protestant Religion, and forsake the Communion of the Church of *England*, providing a competent Annual Provision could be settled upon him for the maintenance of himself and his Wife and Children: And pursuant hereunto he employed a friend to treat with my Lord *Aston* about it, who being very fond of a Proselyte of such a character, undertook to charge himself with the care of him and his family: But at the same time under the influence of Father *Evers* counsel, he advised him to continue his station for a season where he was; for by pretending himself still a Minister of the Church of *England*, he remains better qualified, and more capacitated to promote the *Romish* Interest, than if he should immediately pull off his Mask, and vouch himself openly for a Papal Convert.

And surely no man can believe him to be a competent witness against the Credit and Reputation of a Protestant, that is first willing to abjure his Religion upon so base motives, and then proceeds upon as ill inducements to dissemble the Profession of a Religion, which he hath declared himself unsatisfied in, and ready to renounce. He that is not afraid to deal falsly in a matter of so great importance as Religion, will not scruple to transgress the rules of Justice, and prevaricate from the lines of Truth in moral Concernments. And especially when the acquitting himself as he did, may be supposed his Probationership for his plenary admission into the bosom of the Roman Church, and the Compensation he was to make for the annual Pension that was to be settled upon him; nor ought it to surprise any Protestant or True Englishman, that they have been able to muster up some few persons to detract from the esteem of Mr. *Dugdale*, if we do but consider the Methods they have used by Bribery and Subornation to effect and accomplish it; or that they have proceeded further than to lessen his Reputation, namely, by offers of money to engage men to destroy him; and in reference to the first I shall produce the Testimony of *Simon Wright* one whom I briefly mentioned before; this person being known to have been well acquainted with Mr. *Dugdale*, for that he used in quality of a Barber frequently to trim him, was accordingly applied unto by Mr. *Plessington*, and proffered seven hundred pounds if he would appear as a Witness to take off his Evidence; or if he would destroy and assassinate him. And for his security as to the obtaining of the money if he would have complied with the proposal, both Mr. *Reeves* an Apothecary in *Chancery-Lane*, and Mr. *Deway* the Scriviner tendred him their several obligatory notes. Yea they framed a Paper for him, wherein he was to testifie that Mr. *Dugdale* had suborned and hired him to swear against Sir *James Symons*, and Mr. *Gerrard*, two Persons accused about the Plot, which they prevailed with him by money and promises to set his hand unto, and would have perswaded him to make an Affidavit upon it before a Justice of Peace; the tenor of which Paper being directed to Sir *James Symons*, was as followeth; *I can, bless God, with a safe Conscience, declare upon Oath, that Mr.* Dugdale *hath been unkind*

See my Lord *Stafford*'s Tryal, p. 141, 142.

Ibid. p. 142, 158.

unkind to me in taking his opportunity of my poverty by reason of a
Ibid. p. 158. *private meeting of us two by his appointment. He did at that time proffer if I would swear against you and Mr.* Gerrard, *he would protect me as one of the King's Evidence, and I should not want money.* And now as this Paper alone is sufficient to detect the waies and methods they have used for overthrowing the Reputation of Mr. *Dugdale*; so the Providence of God is to be acknowledged in the infatuation of my Lord *Stafford*, who to the blasting of the Papal Cause, and the evidencing of his and others guilt, in the present Conspiracy produced it. For being in their hands, it was in their power to have suppressed it, as it appears by the Testimony
Ibid. p. 158. of *Wright* they did another Paper of much more consequence, to which also they had suborned, hired, and wheedled him to set his hand.

And as if it had not been enough to endeavour to corrupt persons to swear falsly against him, they have dealt with some to assassinate and kill him, as appears not only by the Informations of the aforesaid *Simon Wright*, who was to have stabbed him, and by the Informations of *Thomas Lander*, who they would have perswaded to put fire to the Room where Mr. *Dugdale* lay, and to burn him in his Bed; both which Informations are published lately by *Thomas Symmons* at the *Prince's Arms* in *Ludgate-Street*, but also by the following deposition of *Simon Ansell*.

The Information of *Simon Ansell*, as it was taken before one of His Majesties Justices of Peace in *Staffordshire*, and transmitted to *Edmund Warcup* Esq; *&c.*

This Informant saith, *That he was at my Lord* Astons *Black-Smiths to have his Horse shodd there, and that in the mean time Mr.* Francis Aston *eldest Son to the Lord* Aston, *came to the said Black-Smith's Shop, and calling to this Informant, took him apart, and told him, that if he would he might with ease do his Father and him the greatest kindness imaginable: He this Informant answered he would use all possible means to serve him and his Father; if you do, said Mr.* Francis Aston, *and be true as to what I shall instruct you, you shall have that piece of ground which you hold of my Father in* Brinsh *Rent-free for seven Years, and Ten Pounds in present Money besides. He this Informant answered, that he would be true and faithful to him and his Father, and desired to know what they would have him to do: Mr.* Francis Aston *then told this Informant, that Mr.* Dugdale *was coming into the Country, and that he would have him the said Informant go from place to place with the said* Dugdale, *and to watch his opportunity till he could find a convenient place to kill the said* Dugdale, *being his Fathers greatest and only Enemy: And that the surest way of accomplishing this, was to charge a Pistol with a brace of Bullets: and as this Informant should find conveniency to shoot him in the back, saying he will so certainly kill him: And withal he advised me that thereupon, that I should ride to the next Town in a great fright. and tell there, that* Dugdale *and I, being riding on the Rode together, were met and assaulted by two men, one of which shot Mr.* Dugdale *and killed him: And this, said he, will both oblige my Father, my self, and all our Friends for ever, and also remove all suspition from your self, considering what the Papists think themselves allowed to do against the Enemies of their Church.*

And considering how the Nation is filled with men of ill Principles and profligate lives; it is no wonder that they have been able to produce some persons to detract from the Credit of the Kings Evidence, but it is rather to be accounted matter of wonder, that they have not found Instruments to assassinate every man of them.

But to proceed, these Conspirators whom we have already mentioned, are not the only persons who have left uncontrollable Evidence of their guilt, when with the highest Confidence they asserted their Innocency; for Mr. *Ireland* also had the Fate to betray himself in the same way of Indiscretion and Folly; for thinking to have invalidated the Testimony of Dr. *Oats* and Mr. *Bedloe*; he affirms, he protests, he calls God to Witness, that he was in *Staffordshire*, from the *fifth* of *August*, till the *fourteenth* of *September*: Whereas they had sworn that he was, and that they had seen him at *London* within that time. And as if it had not been enough to have insisted upon it at his Tryal, he sealed it with most solemn Asseverations at his death And yet it hath appeared since by the Testimony of Mr. *Jennison*, a person of an ancient and considerable family, and of an unquestionable Reputation, and Mr. *Irelands* own Relation and Kinsman; that Dr. *Oats* and Mr. *Bedloe's* Credit deserved not to be impeached on this account; (nor by any other Asseverations or Oaths, by any of the Papal Communion offered against them, or either of the King's Evidences) seeing

ſeeing as he affirms, he had both ſeen and Converſed with him at his Lodging in *Ruſſel-Street* on the 19*th.* of *Auguſt*, and this he not only affirms upon the Word and Oath of a Gentleman and a Chriſtian, but by ſuch particular and undeniable Circumſtances, that there is no man of ſenſe but muſt acknowledge himſelf convinced, that the Jeſuit dyed with a Lye in his Mouth; He that hath (or will) read his ſeveral Narratives concerning this, and what I have obſerved in mine in reference to it, will ſoon ſee that *Ireland* diſcovered his being in Town, not becauſe he was not there, but becauſe the Errand he came, and Employed himſelf about was ſo black and deteſtable, and with all ſo poſitive ſworn againſt him, that he knew no way to vindicate himſelf from it, but by ſwearing point blank that he was not ſo much as upon the ſpot where theſe things charged upon him were ſaid to have been tranſacted. But becauſe there is no Sore—— and men live to be further confirmed and eſtabliſhed in theſe very things, whereof they are already ſufficiently perſuaded. I ſhall ſubjoyn one Teſtimony more of an honoured and worthy Gentleman and a Kinſman of Mr. *Ireland*, who alſo ſaw and diſcourſed about ſeveral things with him in *London*, when he ſo poſitively calls God to witneſs that he was elſewhere, which confirms Mr. *Jeniſons*, Dr. *Oats*, and Mr. *Bedlow*'s Evidence; The Gentleman is deſirous for a ſeaſon to have his Name concealed, but is a Perſon of known worth, and will be ready to Confirm what is here ſaid before any Magiſtrate when called thereunto. And whoſoever conſiders, not only the many reproaches faſtned upon the Names, but the attempts made upon the Lives, of ſeveral of thoſe who have concerned themſelves in detecting and obſtructing this Helliſh Plot, will think it no matter of ſurpriſe or amaſement that Gentlemen ſhould be ſhy in concerning themſelves in it, eſpecially when the life of their Prince, or the ſafety of the People doth not ſo much depend upon it, but that all which their Diſcovery will amount unto, is only the detecting the Perjury of a *Romiſh* Prieſt. Nay is it not come to that, that it is very little leſs than a diſhonour to be a Diſcoverer, even where the Kings life is eminently in danger? So that if you would in ſome Company, deſign the Expoſing of a man, you can not do it with a greater *Emphaſis*, and more to the general guſt, than by proclaiming him an Evidence: Which as it may ſerve for an Apology, why this Gentleman conceals his Name, ſo I do here pledge my Faith, that the World is not ſhamm'd by a Counterfeit Information, but that what is here ſubjoyned, is no more, than what a Perſon of entire Credit and very good Quality, will be ready to Juſtifie; *Namely, That this Gentleman, being about the beginning of* Bartholomew *Fair* 1678. *going up* Holborn, *with an intention to carry a Lady and a Relation of his to the Fair, to entertain her with what the place could afford, or at leaſt what ſhe would principally have a mind to ſee, he accidentally met with Mr.* Ireland *who was alſo his Relation, and between whom and him there had intervened a long Acquaintance. And that Mr.* Ireland *of whoſe Company, becauſe of their different Principles he was never fond, not only accoſting him, but being importunate to drink with him, he accordingly attended him into an adjoyning Ale-Houſe at the Sign of the Three Pipes. Where they not only continued almoſt an hour together, but had much Diſcourſe concerning Religion: And that Mr.* Ireland *by way of ſounding his Inclination to the Papal Church, asked him, whether if their Religion were Eſtabliſhed by Law and publickly owned in* England, *he would not then embrace it, and come over to their Communion; To which the Gentleman replied, That the* Popiſh *Religion was ſo repugnant to the firſt Principles of Reaſon, that he could never abandon his underſtanding ſo far as to eſpouſe or entertain it, but that if things ſhould come to that paſs as Mr.* Ireland *ſuggeſted, he would ſubmit to the Government in* Popiſh *hands, but not to Popery.* So that there can be nothing more evident, than that *Ireland* was in *London*, when he calls God and Angels to witneſs, and pawns his Salvation upon it, that he was in *Staffordſhire*. Who could have believed that a Perſon not only pretending to be a Chriſtian, but of a ſacred Order in the Church, and truſted with the Diſpenſation of Sacred Myſteries, and aſſuming the Conduct of the Souls of Men, durſt have had the boldneſs and impudence to dare Heaven, and affront the Omniſcient Majeſty, as well as abuſe Mankind, in ſo horrid a manner. This is a new way of leaving the World with hopes and expectations of Happineſs, to renounce all right to, and intereſt in future bleſſedneſs, if Diſſimulation and Perjury may not entitle them to it. We may juſtly conceive, that they think themſelves diſpenſed with to Blaſpheme the Name of God, whenſoever their doing ſo is ſubſervient to the benefit and advantage of the Church of *Rome*. And that they reckon, ſuch impieties will not only be forgiven them, upon the account of the End which they are perpetrated for, but become Sanctified and commence Meritorious. However, I think he forfeits his Diſcretion, as well as proclaims himſelf unworthy the name of a Proteſtant, that can believe the Aſſeveration of a *Prieſt* or *Jeſuit* in reference to his own Innocency, after we have ſo demonſtratively detected Mr. *Ireland*, as well as thoſe we have already mentioned, to be ſuch horrid Impoſtors. And we may alſo gather, with what Reſignation the *Popiſh* Laity ſubject themſelves

ſelves to the Commands of their Ghoſtly Fathers, being ſo ready to Sacrifice their Souls to Eternal Puniſhments, in their proteſting that to be true which they know to be falſe, rather than to diſpute or decline obedience in whatſoever they require of them. For by the amazing prevarication in the firſt Principles of Morality, which we find thoſe that they had muſtered up from the Countrey, guilty of in this matter, we may very well conclude that they had implicitly truſted both their Reputations and Souls, into the hands of their Prieſts; And that they account it a Criminal Matter to enquire how they diſpoſe of them.

§. 10. Having thus far Detected not only the villanous Perjuries of *Romaniſts* which are of a more ancient date, but made ſome freſh Reflections upon, and given ample Diſcoveries of the blaſphemous falſhoods, that ſeveral Executed for this late Plot, have dyed guilty of; We now proceed to lay open the unparallell'd Impudence, and braſen Impoſtures of the late *Viſcount Stafford.* And the firſt thing we ſhall take notice of is this, that he renounceth in his laſt breath all hope of Salvation, *if ever he were guilty himſelf, or knew of any that were, of the Crimes whereof he was Accuſed. And yet by a Letter directed to my Lord* Aſton, *which was found in his Study at* Tixall *when ſearched, and to which was ſubſcribed* Stafford, *and the Letter dated from* Stafford *October* 8. 78. *the Plot is both confeſſed under his own hand, and his particular Intereſt and Co-operation in it acknowledged.* The words of which Letter were as followeth. *My Lord the Plot is diſcovered, and we are all undone. And I am going into* Shropſhire *to ſtifle it as much as I can; and I pray do you the ſame in* Staffordſhire. This Letter was ſeiſed by Captain *Thomas Lane* a Juſtice of Peace and Deputy Lieutenant in *Staffordſhire.* And accordingly he Depoſed before the Committee appointed as Managers for the Tryal of my Lord *Stafford,* and was ready to have proved it openly in Court if he had been called thereunto. But thoſe worthy Gentlemen, that were entruſted by the *Houſe* of *Commons* to proſecute the Impeachment of Treaſon againſt *Stafford,* did upon ſome prudential Conſiderations decline the mentioning of this matter; And the rather becauſe they had other ſufficient Evidence for the Convicting of that Criminal.

And they were not willing to make any Critical Enquiry, how this Letter under my *Lords* hand came to be ſuppreſſed or loſt, as it ſeems it was, from its not being Communicated neither to the Committee of Secrecy, nor to the Committee of Managers of the Tryal. But this Mr. *Lane* Depoſeth, That having ſhewn it to Mr. *Moſely* a Gentleman of Quality in the foreſaid County, and to diverſe others who have atteſted the ſame before a Committee of Parliament, he did tranſmit it to one of the Clerks of the Council, and that he received a Letter concerning the receipt of it from one of the Clerks. Had the Plot ſucceeded this late *Lord* would have been proud of it, and endeavoured to derive glory to his Family from it; but being diſcovered, and it appearing ſo full of horror to all the ſober part of Mankind, they have no way left for the preventing the ruine of themſelves and Poſterities, but, though to the loſs of their Souls, to diſclaim and abjure it. Alaſs! We neeeded no Witneſſes to tell us of a Plot carried on by the Papiſts for many years paſt againſt our Religion; the Caballing of the chief Factors of the *Romiſh* Party, the raiſing Money upon their Eſtates at home, and promoting Collections amongſt the Papal Zealots abroad, the putting themſelves under the Conduct of Forreign Councils, and the induſtriouſly providing and furniſhing themſelves throughout the whole Kingdom with Horſe and Arms, were ſo many uncontrollable Evidences of it to all Perſons of ordinary Converſe and Obſervation. And the Depoſitions of ſuch as have come in to make detection of this Conſpiracy, do ſo correſpond with what moſt men have ſeen and took notice of, that the utmoſt they amount unto, is only to afford us a legal proof of that, whereof we had before a moral aſſurance. Can it be imagined that *Coleman, Throgmorton, Leyborn,* ſhould only be acquainted with ſo great and important a Deſign: and that *Powis, Bellaſis, Arundel,* and *Stafford* ſhould be ignorant of it. Who knows not that the former were too inconſiderable to give either Authority to ſo weighty an undertaking, or yield that aſſiſtance which was neceſſary to the effecting and accompliſhing of it. None below thoſe of the higheſt Quality in the Papal Party, were furniſhed either with Wiſdom to conduct it, Intereſt to obtain Forreign Countenance unto it, or Treaſure and Power to poſſeſs the meaneſt with the leaſt hope of ſucceſs. Could *Coleman judge that their Deſign made ſo happy an advance, that they ſhould quickly ſee the ruine of the* Proteſtant *Party*; as his Letter to the *Nuncio* bearing date the 9*th.* of *Auguſt* teſtifieth; If there had not been a general Confederacy among all the *Papiſts* in *England,* to cut off and extirpate thoſe modern Hereticks: Or is it poſſible to faſten any other ſenſe upon Father *Irelands* Letter from St. *Omers,* wherein he tells his Correſpondents here, *that all things were in a readineſs there, as ſoon as the Blow ſhould be given here,* but that they had both projected the murdering of the King, and having once accompliſhed that, to proceed immediately to the extirpation of the *Proteſtants.* I ſhould not have publiſhed the foregoing Letter, but that the ſafety as well as the Honour of the King, and the

Vindi-

32

Vindication of the Juſtice of the Nation upon this Traiterous Malefactor, exacted it of me. And I wiſh ſome Perſons may be adviſed and inſtructed, how they behave themſelves in reference to Papers and Informations which arrive with them for the future, ſeeing they may hereby find and obſerve, that their carriages and tranſactions lie not ſo hid and concealed, as they may to their own ruine at laſt, though to our danger at preſent, believe and imagine. But let us in the next place conſider how many Witneſſes have teſtified my Lord *Stafford*'s ſhare and part in the Plot, and you will poſſibly be aſtoniſhed, how he durſt ſhut up his dying Speech in ſaying with ſo little concernedneſs with relation to the righteous Tribunal he was immediately to appear before; *I do with my laſt breath truely aſſert my Innocency, and hope the Omniſcient All-ſeeing juſt God will deal with me accordingly.* Were they not ſo many, that for any to hope to be acquitted upon bare denying what ſuch a number have Depoſed, were to make the Conviction of Malefactors and Criminals a thing wholly impoſſible. And were they not all *Papiſts* and purpoſed ſo to live and dye, if the conſideration of this Plot had not filled them with horror concerning a Religion that juſtified ſo Execrable a Conſpiracy. Nor was it originally any hatred againſt the *Popiſh* Religion, that made them accuſe the principal Members of the *Roman* Communion of thoſe Villanies and Crimes; but it was the Treaſons which the *Roman* Catholicks were engaged in, that made them renounce that Religion which put them upon it, and whoſe Principles made it Meritorious to proſecute it with Fire and Sword. Beſides, theſe Witneſſes were Perſons whom this *Lord* is never ſaid to have diſobliged, ſo that they can not be thought to have accuſed him out of Malice and Revenge; And which is very material for obtaining belief to their Teſtimony, they were wholly Strangers one to another till after the Diſcovery of the Plot, ſo that the charging my Lord *Stafford* and others with ſuch and ſuch Crimes, was not any contrivance among themſelves, nor a thing they can be ſuppoſed to have concerted between them. And if we conſider the nature and quality of their Evidence, it is ſuch that it is impoſſible any man ſhould have ever ventured upon the giving of it, unleſs it had been true, and that they had perſonal and particular knowledge of all the Circumſtances of it. For they not only declare all with the greateſt plainneſs and diſtinctneſs, but whenſoever there was any attempt to diſtract or entangle them by croſs Queſtions, they both perſevere to anſwer with the greateſt preſence and ſedateneſs, and by their Replies to reflect further light and certainty on what they ſaid before; For as the particulars they inſiſted upon, are too many for the moſt fertile Imagination to have invented, ſo as to be able to make them cohere, much leſs to cauſe one of them ſupport and fortifie another; So notwithſtanding the number of the things they have Depoſed, and that there was no previous acquaintance amongſt them, yet they have in nothing contradicted one another, nor hath any one by endeavouring to ſupport the truth of what himſelf ſaid, undermined or ſupplanted the certainty of what others have alledged. Or can it be ſuppoſed that though they had been never ſo wicked, and would not have ſcrupled the deſtroying the lives of innocent Perſons in order to profit and advantage, that yet they ſhould not only be ſuch tools but ſo perfectly mad, as to aſſault the lives of ſo many of the chiefeſt Peers of the Nation, and ſo befriended not only in their numerous Relations, but in the intereſt which they had as well in his Majeſty as thoſe of greateſt Authority about him. Surely nothing but an aſſured knowledge of the things which they inform concerning, and a conſcientious deſire to prevent the miſchiefs which theſe great perſons in combination with others, were haſtning to involve the Nation under, could have ever prevailed with them to expoſe themſelves to ſo many viſible dangers, as they muſt needs have foreſeen, the accuſing ſo many Peers, would make them obnoxious and liable unto.

§. 11. But this is not the only particular wherein we ſhall detect and lay open this falſe and perjured Perſon, and therefore we haſten to a ſecond thing wherein this late *Viſcount* hath proſtituted his Conſcience by aſſerting that for a truth, which we ſhall prove by undubitable Teſtimony to be a groſs and impudent falſhood. And it is ſome advantage that we can deal with the *Papiſts* on a ſubject, that relates wholly to matter of Fact; for here both the meaneſt and thoſe of the narroweſt Underſtanding, are as capable of being Umpires betwixt us and them, and of comprehending what is proved, or what is not, as thoſe of a more elevated Condition, and improved Abilities. This *Lord* then having both proteſted upon his Tryal, that he never ſpake with Mr. *Dugdale* but once, *and averred it upon his Death and Salvation, that he never ſpake unto him of any thing ſave about a Foot-boy, or Foot-man, or Foot-race, and never was then alone with him*; We ſhall therefore by ſome of the many undeniable Depoſitions which we could produce, demonſtrate that he hath been often with him, and that at times and ſeaſons when there could be no occaſion to diſcourſe of any ſuch affair or buſineſs betwixt them, And this *Viſcount* having alſo upon his Tryal *ſolemnly atteſted God, that he deteſted*

See his Speech upon the Scaffold.

See *Page* 78.

Dugdale,

Dugdale, *as ſo mean a Knave, that often and often, when dry at my Lord* Aſton's *Table, he would not call for Drink when he ſaw him by him, but often refuſed to take Drink at his hands*; I ſhall therefore prove by the Teſtimonies of ſeveral Perſons whoſe Credit can no ways be impeached, that the time was, when he had another kind of value for Mr. *Dugdale*, and that he hath withdrawn from the Society of very conſiderable Perſons to converſe with this very *Dugdale*, whom he is pleaſed to repreſent as *ſo mean a Knave*, and that he *frequently declined to take Drink at his hands.*

The Information of William Skelton *late of* Horecroſs *in the County of* Staffordſhire, *now of* St. Martins *in the Fields in the County of* Middleſex *Gent. taken upon Oath this* 17th. *day of* January 1680. *before me* Edmond Warcupp *Eſq; one of his Majeſties Juſtices of the Peace in the ſaid County and City.*

Middle. } ſſ. THis Informant ſaith, that he waited on *Robert Howard* of *Horecroſs*
& Weſtm. } in the ſaid County of *Stafford* Eſq; to the Houſe of the Lord *Aſton* at *Tixall* in the ſaid County of *Stafford*, on the 12*th.* of *September* 1678. and then and there ſaw *William* late Lord Viſcount *Stafford* talking with Mr. *Stephen Dugdale*. And on the 13*th.* day of the ſaid month of *September* 1678. this Informant ſtepping by accident into a Room there called the little Dining-Room or little Parlour, ſome time before Dinner, he then and there ſaw the ſaid *William* late Viſcount *Stafford*, and the ſaid *Stephen Dugdale*, talking and diſcourſing together in private, no other perſon then being in the ſaid Room beſides themſelves, whereupon this Informant ſoon withdrew leſt he ſhould interrupt their Conference. And this Informant is moſt aſſured of the Premiſſes, by a certain Memorandum, which he then wrote down in his own Pocket Book, which at the time of this Information is produced. And he likewiſe ſaw the ſaid *William* late Viſcount *Stafford*, and the ſaid *Stephen Dugdale*, diſcourſing together in *Tixall* Park in the Buck ſeaſon of the ſame year 1678. no other Perſon being with them, while the Gentry then Aſſembled, were hunting the Buck in the ſaid Park. And this Informant further ſaith, that as he was walking in *Tixall* Hall about the 18*th.* or 19*th.* day of *September* 1678. he obſerved the ſaid *William* late Lord Viſcount *Stafford* go into a Room called the great Parlour, or the Dining-Room which adjoyned to his Lordſhips Lodging Chamber, and immediately the ſaid *Stephen Dugdale* followed him into the ſaid Room, and this Informant ſaw them two alone diſcourſing together, but how long they continued there, or what their Diſcourſe was, he knoweth not. And by theſe and other Obſervations, this Informant did believe that the ſaid *Stephen Dugdale*, was in good eſteem, and in ſome truſt with the ſaid late Viſcount *Stafford*. And he further ſaith, that the ſaid *Stephen Dugdale* was then Steward to the Lord *Aſton*, and had great Power and Command in the ſaid Lord *Aſtons* Family at *Tixall*, and bought and ſold all things relating to the Family or Eſtate at *Tixall*, and was the Chiefeſt man in the Lord *Aſtons* Family, and paid the Wages of Labourers, and had a very good Name and Reputation among the Gentry of that Countrey, as well *Papiſts* as *Proteſtants*, and was frequently termed Honeſt *Stephen Dugdale*. And this Informant further ſaith, that he hath obſerved the ſaid *William* late Lord Viſcount *Stafford*, own the ſaid *Stephen Dugdale* with reſpect, calling him Mr. *Dugdale* at Dinners and Suppers before the ſaid Lord *Aſtons* face, both when they did eat in private, and when they did eat in publick with other Gentry and Perſons of Quality in the ſaid Houſe, to which there was great reſort in that year. And this Informant likewiſe obſerved the ſaid *Stephen Dugdale* was well reſpected and very civilly treated by the ſaid *William* late Lord Viſcount *Stafford* in other Companies and Places, where they Occaſionally met. And further ſaith not,

William Skelton.

Jurat' die & Anno ſupradict' coram me,

Edm. Warcupp.

Vera Copia Ex' per me,

Edmond Warcupp.

The

34

The Information of Walter Collins *of the Burrough of* Stafford *Gent. taken upon Oath the* 19th. *day of* January 1680. *before* Tho. Blacks, *and* Sampſon Byrch, *his Majeſties Juſtices of the Peace for the ſaid Burrough.*

Stafford } ſſ. WHo ſaith, that in or about the year of our Lord Chriſt 1678. he
Burrough } ſaw the late Lord *Stafford*, and Mr. *Stephen Dugdale*, walk together in the Court Yard belonging to *Tixall* Hall, between the Gate-houſe and the ſaid Hall, about the ſpace of a quarter of an hour, and that no other Perſon did walk with them, or was in hearing of them.

Wal. Collins.

Jurat' die & Anno predict' coram

Tho. Blake,
Sam. Byrch.

Signed in preſence of
William Southall.

Thomas Jordan *of* Little-Haywood *in the County of* Stafford *Gent. one of the High-Conſtables for the ſaid County,*

Staff. ſſ. SAith, that in the Summer time in the year of our Lord One thouſand ſix hundred ſeventy and eight, on a *Thurſday*, being a Bowling day at *Tixall* in the ſaid County, he this Informant ſaw the Lord *Stafford* and the Lord *Aſton* ſtand together on the ſide of the Bowling-Green, a diſtance from the reſt of the Company there, and out of their hearing: And while their Lordſhips ſtood at that diſtance, this Informant ſaw Mr. *Stephen Dugdale* go to their Lordſhips and ſtand with them in that place out of hearing of the reſt of the Company about a quarter of an hour, and their Lordſhips and Mr. *Dugdale* did Diſcourſe together all that time as this Informant verily believes, (this Informant being in their ſight all that time, but not in their hearing.)

Thomas Jordan.

15 *die January* 1680.
Signed then in the preſence of

Thomas Whitbey,
Edward Foden.

The Information of William Suelſon *of* Great-Haywood *Nailer, taken upon Oath before Sir* Bryan Broughton *Knight and Barronet* Jan. 13. 1680.

WHo ſaith, that about *Michaelmas* was two years, he ſaw the Lord *Stafford* walking alone with Mr. *Stephen Dugdale* upon *Tixall* Bowling-Alley: And this Informant ſaith, that he knew the Lord *Stafford* as well as the one hand from the other, for he hath often ſeen him at *Tixall.*

William Suelſon.

Jurat' coram me,

B. Broughton.

The

The Information of Richard Parkin *of* Shutburrough *in the County of* Stafford *taken upon Oath in* Stafford *before* James Lewes *of the Burrough of* Stafford, *and* Thomas Blake *and* Sampſon Byrch *Juſtices of the ſaid Burrough.*

Staff. ſſ. WHo upon his Oath ſaith, that in the Summer time in the year of our Lord Chriſt 1677. he ſaw *William* late Viſcount *Stafford*, and Mr. *Stephen Dugdale* together by themſelves and none elſe with them in the Court at *Tixall* betwixt *Tixall* Hall and the Stables there. And alſo that he this Informant ſaw the ſaid Lord *Stafford*, and the ſaid Mr. *Dugdale* together, and none elſe with them upon a *Hempland* belonging to *Walter Eld* of *Tixall.*

Jurat' 15. *Jan.* 1680.
coram

James Lewes,
Tho. Blake,
Samp. Byrch.

Rich. Parkin his [A] Mark.

Signed in the preſence of
William Southall.

Vera Copia.

The Information of Tho. Creſwell *of* Little-Haywood *Cordwayner*
Januar. 11. 1680.

Staff. WHo ſaith, that in the Summer time in the year of our Lord 1676. he was at *Tixall* to ride Horſes, and about a month before *Michaelmas* the Lord *Stafford* took him to be his Page, with whom he lived a year and a quarter, within that time my Lord *Stafford* was three or four times at *Tixall*, and ſtaied ſometimes two or three nights together, and three or four mornings he hath ſent this Informant to ſee for *Stephen Dugdale* and bid him come to him for to ſpeak with him: And this Informant ſaith, that he hath ſeen him at the leaſt three times go into the Parlour to my Lord *Stafford* and his Gentleman, and as ſoon as Mr. *Dugdale* came in, his Gentleman came out, and he remained ſingle with the Lord *Stafford*, and at ſeveral other places he hath ſeen my Lord *Stafford* with Mr. *Stephen Dugdale.*

The Information of Sampſon Rawlins *of* Tixall *in the County of* Stafford *Taylor.*

Staff. WHo informeth, that in the latter end of Summer in the year of our Lord 1678. the Lord *Stafford* being then at *Tixall*, he this Informant ſaw the ſaid Lord *Stafford* and Mr. *Stephen Dugdale* walk together in *Tixall* Hall, and after ſome time they had been together walking themſelves, the ſaid Mr. *Dugdale* went and fetcht the Lord *Aſton* to the ſaid Lord *Stafford.*

The Informations above written were taken upon Oath the 11*th.* of *January* 1680. before *Henry Vernon* Eſq; one of his Majeſties Juſtices of the Peace for the County of *Stafford*, in the preſence of me,

William Southall.

The Information of Thomas Robinſon *of* Ingeſtry *in the County of* Stafford *Husbandman, taken upon Oath the two and twentieth day of* January *in the year* 1680. *before* James Lewes *Mayor of the Burrough of* Stafford, *and* Sampſon Byrch *Juſtice of Peace for the ſaid Burrough.*

Staff. ſſ. THis Informant ſaith, that in the month of *September* 1678. he this Informant being then at *Tixall* Hall, he ſaw *William* late Viſcount *Stafford* and Mr. *Stephen Dugdale* come together and none elſe with them out of a Garden belonging to *Tixall* Hall,

and

and afterwards they both walked together themſelves in the Walks nigh to the ſaid Garden, but what Diſcourſe they had this Informant knows not. And at another time after the time aforeſaid, the ſaid late Viſcount *Stafford* came to *Tixall* Hall on Horſeback, and the ſaid Mr. *Dugdale* meeting his Lordſhip, and after he had ſaluted him and ſhewed his obedience to his Lordſhip they both did walk themſelves together into *Tixall* Hall and none elſe with them.

Jur' apud Stafford viceſimo ſecundo die Januarii Anno Regni Caroli ſecundi nunc Ang. xxxii. coram nobis,

James Lewes *Mayor,*
Sampſon Byrch.

Thomas Robinſon
his Mark.

The Information of Ann Hinckley (*Wife of* Samuel Hinckley *of* Penckrich *in the County of* Stafford *Cordwayner*) *taken upon Oath the ninth day of* Febr. 1680. *before* Richard Congreve *Eſq; one of his Majeſties Juſtices of Peace for the County aforeſaid.*

WHo ſaith, that in or about the month of *Auguſt* one thouſand ſix hundred ſeventy and eight, this Informant went with her Husband to *Tixall* in the ſaid County, to ſpeak with Mr. *Stephen Dugdale*, and coming to one *Elds* Houſe in *Tixall*, her Husband deſired her to go into *Tixall* Hall to look for the ſaid Mr. *Dugdale*, and when ſhe came into the ſaid Hall, ſhe ſaw the ſaid Mr. *Dugdale* with an ancient Gentleman in the ſaid Hall, ſtanding both together and talking, and after ſome time this Informant asked one *Joſeph Tarbox* (who ſtood with this Informant) who that Gentleman was, who told her it was the Lord *Stafford*, And ſhe ſaw at that time the ſaid Lord *Stafford* pull a Paper out of his Pocket, and gave it to the ſaid Mr. *Dugdale* to read, and after Mr. *Dugdale* had looked on the ſaid Paper, he gave it again to the ſaid Lord *Stafford*, And ſhe further ſaith, that ſhe continued in ſight of the ſaid Lord *Stafford* and Mr. *Dugdale* above the ſpace of half an hour, and during that time there was no perſon with them: And ſhe further ſaith, that afterwards Mr. *Dugdale* came to this Informant, and bid her go to one *Dorothy Aldridges* in *Tixall* aforeſaid and he would come to her, which ſhe did, taking her Husband with her, and being there with Mr. *Dugdale*, he the ſaid Mr. *Dugdale* after ſome Diſcourſe, told this Informant that he muſt go again to the ſaid Lord *Stafford*, for he had earneſt buſineſs with him: And further ſaith, that both in the ſaid Hall and the ſaid *Aldridges* Houſe ſhe heard Mr. *Dugdale* ſay, that the Perſon he was talking with was the Lord *Stafford*.

Anne Hinkley, [A] *her Mark.*

Die & Anno predict' Jurat' coram me,
Rich. Congreve.

She is a *Papiſt.*

The Information of John Boulton *of the Burrough of* Stafford *Sadler, taken upon Oath at* Stafford *aforeſaid before* Tho. Blake *and* Sampſon Byrch *his Majeſties Juſtices of the Peace for the ſaid Burrough, on the* 19th. *day of* January 1680.

Stafford Burrough. } ſſ. WHo ſaith, that in the Summer time about the year of our Lord Chriſt 1678. he ſaw the Lord *Stafford* on a Bowling-day on the Bowling-Green at *Tixall* amongſt many Gentlemen, and ſaw Mr. *Stephen Dugdale* come to the ſaid Green, and ſaw the Lord *Stafford* go from the other Gentlemen and meet the ſaid Mr. *Dugdale*, and ask him where he had been; Mr. *Dugdale* anſwered he had been at *Haywood* and had got ſome Betts about a Race; after which this Informant ſaw the ſaid Lord *Stafford* and Mr. *Stephen Dugdale* withdraw themſelves at a further diſtance from the ſaid Company, and there continued without any other Company than themſelves for the ſpace of almoſt a quarter of an hour.

Jurat' die & Anno predict' coram
Tho. Blake,
Sam. Byrch.

John Boulton.

Signed in the preſence of William Southall.

The

The Information of Semer Anſell *of* Shutburrough *in the County of* Stafford *Skinner, taken upon Oath in the Burrough of* Stafford *the two and twentieth day of* January 1680. *before* James Lewes *Eſq; Mayor of the Burrough of* Stafford, *and* Sampſon Byrch *one of his Majeſties Juſtices of the Peace of the ſaid Burrough.*

Staff. ſſ. WHo ſaith, in the Summer time in the year of our Lord 1678. he ſaw *William* late Lord, *alias* Viſcount *Stafford* and Mr. *Stephen Dugdale* talking together at a place called *Ruffecroft-Gate* in *Tixall* and no other Perſon with them, and they both continued together themſelves there above a quarter of an hour in the ſight of this Informant, who ſtaied to ſpeak with the ſaid Mr. *Dugdale*, and within few days after he this Informant ſaw the ſaid late Lord *Stafford* and Mr. *Dugdale* together themſelves and none elſe with them in the place called the Hall in *Tixall* for the ſpace of above half an hour, and afterwards both of them went together into the great Parlour into *Tixall* Hall.

Jur' apud Stafford xxxii. die Januarii Anno Regni Caroli ſecundi nunc Ang. xxxii. coram nobis,

Semer Anſell.

James Lewes,
Sampſon Byrch.

Now though theſe be but a few of the many Depoſitions which we could have produced to this purpoſe, yet they are enough to detect the Impoſture and Perjury of the late *Viſcount Stafford*, and to convince the World what little Credit is to be given to a *Papiſt* in the ſolemneſt appeals which he makes to God, and that in thoſe very Circumſtances, when the worſt of men are uſually found to be candid and ingenuous. For whereas Mr. *Dugdale* hath been repreſented as an infamous Perſon, and one that neither my Lord *Aſton*, nor any other Gentlemen put the leaſt confidence in, or eſteemed worthy of common Reſpect; it is made fully evident by theſe Depoſitions, that he had not only more than an ordinary Reputation in my *Lord Aſton*'s Family, the management of my *Lords* chiefeſt Concernments being entruſted with him, but that he was highly valued by the whole Countrey for Candor, Integrity, Juſtice and Truth, beyond what other *Papiſts* under all the Recommendation of Birth, Breeding and Inheritance could arrive unto. And as to be accounted and ſtiled *Honeſt Mr. Dugdale* was the greateſt honour that a virtuous ambition could make him aſpire unto, ſo his Temper and whole Conduct, ſince called forth to appear on a more publick Theatre, do proclaim him every way worthy of that Compellation. And this Character which he obtained in *Staffordſhire* doth ſo correſpond with what we have ſeen and obſerved of him in *London*, that all impartial men do readily acknowledge the juſtneſs of it. And whereas my *Lord Stafford proteſted in the preſence of God, that as he was never with him alone, ſo he never ſpake to him but once, and that only concerning a Foot-man*; Here are proofs neither to be diſtruſted nor contradicted, that he had both frequent converſation with him, and admitted him into thoſe privacies which others were debarred and ſhut out from. And indeed by the familiarity he entertained him with, and the ſequeſtring themſelves from all other Company whenſoever they diſcourſed together, we may eaſily imagine what was the Subject they treated about. For what elſe ſhould recommend another Perſons Servant to thoſe Privacies which my *Lord Stafford* vouchſafed Mr. *Dugdale*, or prefer one of ſo mean a Rank to be ſelected from among the company of the beſt Gentlemen to be diſcourſed with apart, but that there was ſome important Deſign on foot of which they two were particularly conſcious. And could this in probability be any other, than the mighty Affair of deſtroying the King, and overthrowing the *Proteſtant* Religion, which the whole Papal Party had ſo long deſigned, and were at that time filled with the higheſt confidences of accompliſhing.

§. 12. The next thing that lies before us is the conſideration of this late Lords renouncing all knowledge of Mr. *Turbervill*, and with what ſolemnity he abjured the having ſo much as at any time ſeen him. For having at his Trial not only declared, *that he never ſaw him before in his life*, he repeats it in his Speech upon the Scaffold, and withall *avers upon his Death and Salvation, that he*

See Page 50.

he never ſpake one word to Mr. Turbervill, *or to his knowledge ever ſaw him until his Trial.* Some poſſibly may be ready to believe that my *Lord Viſcount Stafford* had the gift of forgetfulneſs, and that the *Papiſts* by a peculiar Donation remember nothing that may either aſperſe themſelves or the intereſt of the Catholick Cauſe. But as they can not tell us where ſuch a priviledge is bequeathed unto them, ſo we ſhall make it appear by irrefragable Teſtimonies that he was well acquainted with Mr. *Turbervill*, and that the ſpring of this miſadventure in denying it, was not the weakneſs of his Memory, but the badneſs of his Conſcience. Nor ſhall I inſiſt upon the Teſtimony of Mr. *Mort*, who being produced at the Trial of my *Lord Stafford*, depoſed, that being acquainted with Mr. *Turbervill* at *Paris*, the ſaid *Turbervill* (did to the beſt of his remembrance) tell him that his Brother who was a Monk had introduced him into the favour of my *Lord Stafford*, and that once being in company with Mr. *Turbervill*, the ſaid Mr. *Turbervill* withdrew from him to ſpeak with that Lord, and that he the ſaid *Mort* walk'd about *Luxemburg-houſe* till his return. For though this Teſtimony doth mightily ſtrengthen Mr. *Turbervills* Evidence, being agreeable in ſeveral circumſtances with what he declared; yet foraſmuch as the whole is to be found in the Printed Relation of my Lord *Staffords* Trial, together with the great and convincing improvement which an excellent Perſon made of it, I ſhall therefore decline enlarging upon it, and ſhall proceed to advance two other Depoſitions demonſtrative of this late Lords inſincerity and falſehood in renouncing before God and men the having had any former knowledge of Mr. *Turbervill.*

See the ſaid Trial Page 151.

See Page 181.

The Information of John Showter *Gent. one of the Clerks in the Crown-Office in Chancery, taken upon Oath this* 3th. *day of* January 1680. *before me* Edmond Warcupp *Eſq; one of his Majeſties Juſtices of the Peace in the ſaid County and City.*

Middl. & *Weſtm.* ſſ. THis Informant ſaith, that about ſix or ſeven years ago he did frequently reſort to the Chappel at *Tart-Hall* to Maſs, the then Houſe of *William* late Viſcount *Stafford*, and one of thoſe times he met there one Mr. *Glaſſie*, who asked this Informant a Liſt of the Names of the Juſtices of the Peace in *Shropſhire*, which Liſt ſome few days afterwards this Informant carried to *Tart-Hall* and delivered it to the ſaid *Glaſſie*, who in kindneſs invited this Informant to drink a Glaſs of Wine in the Cellar, and two other Gentlemen went to drink with them, and after ſome time this Informant asked the ſaid Mr. *Glaſſie*, who a Tall thin Gentleman was, who was then one of the Company, who anſwered his name was *Turbervill*, and that he belonged to the Lady *Molineux*, and this Informant cannot poſitively ſay that Mr. *Edward Turbervill* now produced was the ſame Perſon then in his Company, but believes he may be the ſame by his ſtature and thinneſs, only his Hair did then look like a Perriwig, and was much longer than it is now. And he further ſaith that he verily believes, he ſaw the ſaid Mr. *Turbervill* at leaſt forty times in the ſaid Houſe, up and down ſo commonly, that he believed the ſaid *Turbervill* to be one of the Lord *Staffords* Family, and did likewiſe ſee him ſeveral times at Maſs at the ſaid Houſe.

Jurat' die & Anno ſupradicto coram me,

John Showter.

Edmond Warcupp.

Vera Copia
Ex' per me,

Edmond Warcupp.

The Information of Colonel John Scott, *taken upon Oath the* 13th. *day of* February 1680. *before me* Edmond Warcupp *Esq; one of his Majesties Justices of the Peace in the said County and City.*

Middl. & *Westm.* ff. THis Informant saith that he was at *Paris* in *France* in the month of *November* 1675. and there met *William* late Viscount *Stafford* (whom this Informant was well acquainted with) in a Cedan, in the Street called *Rue de Neuf Fosse*, about the 18*th.* or 20*th.* of the said *November*, who called to this Informant, inviting him to his Lodgings which he then said was in a Street called *La Rue de Pornoung* at a Corner House at the lower end of that Street, the upper end whereof is fronted by *Luxemburgh-house*, to which Lodging this Informant went the next day, and was introduc'd into his Lordships Chamber, who complain'd of a lameness which the Informant judg'd to be the Gout, and this Informant visited him several times afterwards in his Chamber which was a lower Room in the said Corner House, about the latter end of the said month of *November* 1675. when a certain Person came in whom this Informant took to be one of his Lordships Domesticks, and told his Lordship that one Mr. *Turbervill* would speak with him, whereupon this Informant having no other business but visit and respect, and believing his Lordship might have some business with that Gentleman offer'd to withdraw, but his Lordship would not permit it, saying, Mr. *Turbervill* might come another time, but before answer was return'd the said Gentleman came into the Room, which his Lordship perceiving, said, Mr. *Turbervill* you have not so much hast, or so much to do but I may see you again to morrow, upon which the said Gentleman bow'd his body and retir'd. And this Informant further saith that Mr. *Edward Turbervill* now produc't is very like to the said Gentleman in Stature, whom the said Lord *Stafford* then called Mr. *Turbervill*, but this Informant cannot positively say he is the same man by reason he had so short an Interview, and his Hair is shorter than that Gentlemans was, but he believes him to be the same Gentleman he saw in my Lord *Staffords* Room as aforesaid, and this Informant was so much satisfied that Mr. *Edward Turbervill* is the same Person that he saw in *Paris* in *November* 1675. that he offer'd Justice *Warcupp* a day or two before his Lordships Execution to go with him to the said Lord in the *Tower*, or with any other Person to endeavour to Convince his Lordship that one *Turbervill*, and probably Mr. *Edward Turbervill* was the same Person he saw at *Paris* in *November* 1675. as is aforesaid.

Jurat' die & Anno supradict' cor' me, *John Scott.*

Edmond Warcupp.

Nor let any object that these Gentlemen are not positive that the Mr. *Turbervill* who testified against my Lord *Stafford*, is the same person whom they saw in the places forementioned and referred unto; seeing all the peculiar and descriptive accidents which they observed in the one are found in the other; except that his Hair differs in length and cut (which any mans may do in two days time) from what it then did. Nor are they able to assign any other Gentleman of that Name, unto whom we may apply what is here Sworn and Deposed. And the modesty with which these Persons do express and deliver themselves, instead of detracting from the probability of their Testimony doth greatly add to the weight and moral certainty of what they say. If this therefore be true, that my *Lord Stafford* not only frequently saw Mr. *Turbervill*, as his being a kind of Domestick in his House, as Mr. *Showters* Deposition doth imply, but that he treated him with that familiarity which *Colonel Scotts* Information doth import: there can then be nothing more evident than that my Lord *Stafford* was wholly regardless of the truth of what he said, and that he died guilty of a high prophanation of the Name of God, and in a desperate contempt of all that should be preserved sacred, by *taking it upon his Salvation, that he never spake one word to Mr.* Turbervill, *or to his knowledge ever saw him until his Trial.* And if he could assume the impudence to aver that he never saw Mr. *Turbervill*, when the acknowledging of it, would of it self have derived no danger upon him, we may very reasonably believe that notwithstanding his being never so Criminal, he would abjure the Treasons which Mr. *Turbervill* charged him with, it being so much his interest to do so. So well assured was *Colonel Scott* that this very *Turbervill* who gave Evidence against my *Lord Stafford* at the Bar, is the same Person whom he heard my *Lord* call by that Name

in

in his Lodgings at *Paris*, that he offered to go with *Juſtice Warcupp* to the *Tower* to convince the ſaid Lord of it, and this Mr. *Juſtice Warcupp* is not only ready to teſtifie to any that ſhall enquire of him, but hath been pleaſed to declare it in the Paper that is here ſubjoyned.

I *Do humbly certifie, that Colonel* John Scott *did according as he hath Sworn in an Information hereunto prefixed, offer me in a Coffee-Houſe commonly called* Richard's *Coffee-Houſe near* Temple-Bar, *a day or two before the Execution of* William *late Viſcount* Stafford, *to go to him in the* Tower *for the purpoſes contained in the ſaid Information: But I told him, I had no acceſs to the ſaid Lord, and therefore adviſed him to wait on the Right Honourable* William *Lord* Howard *of* Eſcrick, *who being the Kinſman of the ſaid late Viſcount* Stafford, *might have acceſs to him in the* Tower, *and his Lordſhip being a great lover of Truth, would without doubt upon his the ſaid Colonel* Scott's *application to his Lordſhip, go with him to the* Tower *before the Death of the ſaid* William *late Viſcount* Stafford. *Witneſs my hand this* 24. *of* February 1680.

Edmond Warcupp.

§. 13. Having laid open the Perjuries as well as the Inſincerity of this late *Lord* in reference ro Mr. *Dugdale* and Mr. *Turbervill*, that which we are next to apply unto, is, how far his word ought to be relied upon in reference to the Characters which he faſtens upon Dr. *Oats*, and how far we are to give credit to him in his renouncing the having ſeen the Doctor before he appeared at the Bar to teſtifie againſt him. Various have been the endeavours to ſtain and eclipſe the Reputation of Dr. *Oats*, but all of them have been over-ruled unto, and iſſued in the raiſing his Honour and Eſteem. They very well knew that could they but once undermine and ſupplant the credit of that Perſon, the detracting from the credit of all the other Witneſſes would be a province which with ſome probability of ſucceſs they might then go about and attempt. For as all the reſt do but confirm and explain what he at firſt revealed and detected, ſo were the Papal Party but once able to convince the World that he were an *Impoſtor*, moſt men, though it would be never ſo contrary to the Rules of Juſtice, would immediately entertain ſuſpicions of all the reſt.

And if we may believe the *Papiſts* in the Account and Reports which they divulge either of the *Doctors* Intellectuals or Prudentials, we can not apprehend that he was able to invent and frame this Plot, and conſequently that the moſt which his Parts are adopted unto, is only to be a Diſcoverer of what more Politick heads had contrived and projected. And by how much they think to reproach him by detracting from the comprehenſiveneſs of his Underſtanding, or the diſcretion of his Conduct; by ſo much do they aſſure all the World that this Conſpiracy was not invented or forged by him. And though I very much queſtion whether any that reflect upon his Conduct, would have comported themſelves ſo well under his Circumſtances and Provocations; yet his very failours and infirmities are uſeful to confirm us that he found this Conſpiracy laid and formed to his hand, and that the meer diſcloſure and detection of it, is all that can be aſcribed unto him, or that he can be allowed to bear himſelf upon. Beſides it is not to be thought that any one would pretend to diſcover a Plot of his own framing, till he had before hand ſecured perſons that ſhould vouch and confirm all that he ſhould ſay. For as the whole that a ſingle Teſtimony could amount unto, was only to awaken the Government to a watchfulneſs in reference to it ſelf, and an enquiry into the actions, and after the Papers of thoſe that were complained of; ſo he could not be unſenſible that the very bringing under a ſuſpicion of Treaſon, Perſons of that Quality and Temper that he had taken upon him to accuſe, would infallibly bring him into manifold dangers, and expoſe him to eminent hazards. And yet it is plain, that this honeſt Doctor whom the World doth ſo traduce, was ſo far from concerting with any before hand, the matter which he appeared about, that he knew not whether there was one man whom fear or conſcience would influence to confeſs, acknowledge, or any way confirm what he had ſaid. Beſides were the Doctor an *Impoſtor*, as the *Papiſts* repreſent him to be, he hath acted with as much imprudence as falſehood, in taking upon him to depoſe ſuch a vaſt number of Particulars, and all of them relating to matter of Fact, whereas could he be but diſproved in any one of them, there would be reaſon and cauſe for disbelieving him in all the reſt. And if we do but conſider how impoſſible it is to lay ſo many Accuſations againſt any ſort of men, and thoſe declarative of things done at different times and diſtant places, without leaving ſome one particular incoherent with the reſt, if not inconſiſtent with the whole; we muſt neceſſarily conclude that the *Doctor* is no *Impoſtor*, ſeeing among all the things which he hath Depoſed, there is not any one

that

that interfers with, or weakens the belief of another. Whereas had this Plot been a forgery of the Doctors, it had been as effectual to the design of ruining the *Papists*, and more safe for himself as well as more agreeable to common prudence, to have charged them only with two or three Articles importing a Conspiracy against the King, the Government, and the *Protestant* Religion, and not to have ventured to give a History of so many years Transactions of the Papal Party, name so many Consults, instance in so many matters of Fact, and mention the places and persons where and by whom such Designs were debated and resolved upon. Besides, some of those whom he undertook to Charge and Impeach have been found by their own Papers which were seized, not only to be guilty of all he charged them with, but of a great deal more than he pretended to know or accuse them of. And some others whose Conspiracies fell not within the Acircle of the *Doctors* knowledge, and of whom therefore he presumed to say nothing; have been detected by their own Letters to be guilty of the Plot; which is both an argument of the *Doctors* Modesty and Conscience in not Impeaching men at peradventure meerly because they are *Papists*, and an infallible assurance of his sincerity in reference to all whom he hath Impeached, and a convincing proof of the truth of those things which he hath deposed against them. Moreover, whatsoever he hath said that is either any way material in it self, or most severe against the *Romish* Faction, hath been confirmed by others whom he had neither foreknowledge of, correspondence with, or influence upon, yea, these very things which were most improbable, and of the truth whereof his Friends were most suspicious, and concerning which his Adversaries have taken occasion to *Ridicule* and Expose him, namely his intimacy with, and his esteem among the Jesuits, his having been in *Spain* and in favour with the Archbishop of *Tuam*, and his integrity in reporting my *Lord Castlemain* to be in Sacred and Religious Orders; have all of them been confirmed by other Witnesses, and his Credit fully cleared and vindicated in those matters that were most unlikely to be true, and which occasioned some to take so great advantage not only to traduce but *lampoon* him. And whereas there was one particular wherein they ventured their whole cause towards the overthrowing his Reputation, namely, that he was at St. *Omers* all *Aprill*, *May*, and till towards the latter end of *June* 1678. and consequently could not have been at the *Consult* in *London*, April 24. as he had positively Deposed and Sworn; it is remarkable that the Striplings who were brought from St. *Omers* to testifie that he had not stirred out of that Colledge all those months, differed greatly among themselves, some affirming that he left St. *Omers* the 10*th* of *June*, others saying that he came from thence about the latter end of it, and one proffering to swear that he was there in *July*, who being told that he varied from the rest, cried out, *he was sure he was there till after the Consult*, which served to discover what they were pre-instructed to speak unto by the Jesuits, whose Morality can dispense with a thousand lies, when the interest of the Catholick Church, or the preserving the honour of their Society, doth bespeak a kindness at their hands. But besides there were no less than *seven* Witnesses of unsuspected credit, and who cannot be supposed to have been under the impression of any inducements influencing them to appear in favour of Dr. *Oats*, that deposed upon Oath his being in *London* both in *Aprill* and *May*, the time that the *Popish* Youths had averr'd his being at St. *Omers*. And whensoever Mr. *Dudley*'s Depositions (who is both a *Papist* and a Gentleman of good Quality and of an ancient Family) which lye at present before his Majesty, having been transmitted to one of the Secretaries by the Justices of the Peace who took them in the Countrey, come to be published and communicated to the Kingdom; it will then more fully appear what a horrid Plot hath been carried on by the *Papists* against the life of the King, the *Protestant* Religion, and the safety of his Majesties best and most Loyal Subjects, and how much the Nation is indebted to Dr. *Oats* for the timely and seasonable detection of it, and by consequence for preventing the Execution of their Hellish Treason against his Majesty, and the glutting their brutish rage in the blood of his Innocent, and at that time secure an unapprehensive People. And it is to be hop'd that if this unthankful age should not reward him in some proportion to what he doth deserve, that yet our Posterity will, if not erect Monuments unto him, at least Record him in History, as a signal Instrument whom God hath made use of and honoured to save his Countrey. And I am not yet sunk into that despondency, but that I both hope to see him receive the acknowledgments, and participate of the rewards which the Kingdom oweth him, and that some elegant Pen will Enroll his Memory in the Registers of Time, and thereby leave a Pattern to succeeding Generations of the Loyalty which Dr. *Oats* hath expressed to his Prince, and of the Compassion and Duty which he hath testified to his Native Countrey, which had it not been for him, would not only have been involved in blood, but buried in its own ruines. And in the mean time the Credit which not only a great and impartial Prince, but the whole Kingdom in its Representatives in four successive Parliaments, and

the

the higheſt as well as the loweſt of the judicial Courts of the Kingdom, have after the ſtricteſt and moſt critical Enquiry given unto him, is enough to vindicate his ſincerity, and to leave an indelible Stamp of Truth upon all his Depoſitions. Nor can the aſſeveration of any *Papiſt* whoſe Conſcience allows him, and whoſe ſafety makes it needful for him to proteſt his Innocence, tho he know himſelf guilty, leſſen the Reputation of this honeſt and plain hearted *Doctors* Teſtimony, who in the face of a thouſand Temptations to the contrary, and in the proſpect of innumerable hazards, ſwears that they are horrid Criminals.

§. 14. Having diſpatched all I intend from matter of Fact, towards the convincing the World that there is no faith in *Papiſts*, and that we bewray a very great weakneſs in giving any credit unto them; I ſhall in the laſt place enquire into thoſe Maxims of their Religion, by which Lying and Perjury are legitimate, and made lawful unto them. And here I ſhall premiſe two things, whereof the firſt is this, *that in whatſoever caſes they may lawfully ſpeak that which is falſe, they may likewiſe without the hazard of making themſelves guilty of Perjury ſwear it.* The *Parſons Mitig. cap.* 11. *ſect.* 9. *Leſſius de jure & Juſtit. cap.* 42. *dub.* 9. *Sanctius Select. Diſput.* 46. *p.* 330. And therefore *Father Garnet* gave it under his hand, *that every Speech which by Equivocation might be ſaved from a Lye, the ſame Speech might without Perjury be confirmed by an Oath, or by any other way, though it were by receiving the Sacrament.* See *Caſanbons Epiſt. ad Front. Duc. p.* 202. The *ſecond* thing I would premiſe is this; *That howſoever a matter may be unlawful and ſinful, if meaſured with reſpect to the Rule, it is nevertheleſs ſafe in the practick and may be done without ſin, if it be but juſtified or countenanced by the Opinion of one Doctor.* And this they ſtile, the Doctrine of Probability, avowing, That whatſoever is ſupported by the Authority of any one Catholick Writer, is good and lawful for any man to venture upon the practice of, though both the generality of other Caſuiſts, and the Perſon who is concerned immediately in the caſe depending, be otherwiſe minded. See *Layman lib.* 1. *Tract.* 1. *cap.* 5. *Eſcobar in Præfat. Theologiæ, Problematicæ, Filutius Mor. Queſt. Tract.* 21. *cap.* 4. *Bonacina, Tom.* 2. *Diſp.* 2. §. 4. Accordingly if any Prieſt pronounce it lawful to kill the King, or to ſwear falſely to take away the life of a *Proteſtant*, or to call Heaven and Earth to witneſs that he himſelf is innocent of a matter, whereof he knows he is guilty; all theſe and a thouſand ſuch things may be done upon the Authority of our Father, and that without deriving any guilt upon the conſcience of him that doth them. Now theſe two things being ſuggeſted, I ſhall in the *firſt* place enquire by what Maxims they have provided that a man may ſpeak diſſonantly to what he knows and believes, and yet not lye. *Secondly*, I ſhall call over ſome of their Theological Principles, by which a perſon may lie and yet not ſin. And *thirdly*, I ſhall recount ſome of the bleſſed proviſions of the Catholick Church, by vertue of which in caſe one hath both lied and perjured, yet he doth no ways endanger his ſalvation.

§. 15. There are various Maxims provided by the *Roman* Caſuiſts, according to which thoſe in the Papal Communion may ſpeak otherwiſe than they believe, and yet not to be chargeable with Impoſture or Lying, or to have tranſgreſſed any command of God, whereby one man is obliged to ſpeak truth to another.

(1.) *When a Perſon expreſſeth himſelf in words ſignificant of things and thoughts, but yet intends not to ſignifie any thing by them.* Thus ſay they, One may pronounce a whole Oration articulatly, and yet properly not at all ſpeak; and if he do not formally ſpeak, he doth not, ſaith their *Caſuiſts*, lye. *Præter modos Æquivocandi ſupra poſitos addunt aliqui quartum ut nimirum, ſi quis de re aliquâ interrogatus verba exterius proferat, in quibus plena & integra continetur reſponſio, qui tamen hæc verba profert intendit vel per aliqua illorum, vel etiam per omnia non loqui. Unde inquiunt qui his utitur quantumvis verba illa ſunt falſa, non tamen mentitur quia non loquitur, nec quidquam intendit per ea ſignificare, ſed mere illa profert materialiter, & animi gratia, ſeu ad exercendam vocem, aut quid ſimile.* Citante Comptono Tom. Poſter. Diſput. 24. Sect. 3. Theſe *aliqui* or *ſome* whom our Author citeth, though he pretend to differ from them, are ſufficient according to the Doctrine of *Probability* to juſtifie this in the *practick*, and to acquit him that doth it from ſin. As if words were not invented to be the ſigns of things, and the conveyancers of the thoughts of him that uſeth them! How ſhall we know but by mens ſpeaking proper and ſignificative words, that they intend to repreſent things, and communicate their minds unto us? And if once men may be juſtified in ſpeaking words without deſigning to intimate any thing by them, all converſe among men is rendred couſenage and meer cheat. And if when any one uttereth words which are apt to be declarative of ſuch a matter, and proper to repreſent his mind who ſpeaketh concerning it, and which the hearer can no otherwiſe conſtrue than as expreſſive of ſuch a thing and purpoſe; I ſay if the ſpeaker may ſalve himſelf from lying by pretending that he deſigned not to ſignifie any thing by thoſe words, there is not that abuſe impoſeable upon men by ſpeech, that here is any way left for them to eſcape or avoid. For example, ſuppoſe that one charged with a Crime, make a long

harrangue in terms materially fit to vindicate his innocency, and which in the acceptation of every hearer can not be otherwise interpreted, than as a justification of the speaker from the Crime charged upon him; and though he be highly Criminal and his Hearers meerly abused by believing him guiltless, he hath not according to this *Maxim* of *Jesuitical* Morality told a lye, because he never designed that the words which he used should signifie any thing, but only pronounced to exercise his lungs and make a noise.

2. *When one tells a falsehood and knows it to be so, but supposeth that none will believe him in this case, say some of our Papal Casuists, he doth not lye.* For a lye say they, is, *Verbum falsum cum intentione fallendi*, A falsehood uttered with an intent to deceive, *Filutius Tom.* 2. *Tract.* 40. *cap.* 2. And therefore if he that speaks think that no body will believe him, he cannot be supposed to have a purpose to deceive and consequently is not to be said to lye. Thus let what a person speaks disagree never so much with the mind of the speaker, yet if it can be but supposed that the hearers will not believe what the words are expressive of, there is no lye in such case. So that let a man be but of a broken credit, he is of all persons securest from lying, though he never spake a true word from one end of the year to the other. And according to this Doctrine the *Papists* are least in danger, of all men in the World, of lying to *Protestants*, notwithstanding every thing they say to them be false, seeing they may very well suppose that *Protestants* will not believe them, as indeed nothing but folly and simplicity can lead them to do it. And by this Principle of *Popish* Divinity, I can make a shift to justifie that the late *Romish* Traitors who have suffered did not lye in their last Speeches, though all that they said and sealed with Oaths and Protestations was false, because they might very well imagine that we had reason to know them better than to believe them.

3. *When though all that a Person audibly saith be false, yet if with something to be added to, which is concealed in the mind of the speaker, it may be rendred and made true, in that say the* Roman *Casuists the Person doth not lye.* Quando verba exterius prolata sunt falsa, juncta nihilominus verbis quibusdam internis quæ quis in mente retinet, faciunt sensum verum. *Compt. Carlet. Tom.* 2. *Disp.* 24. *Sect.* 1. *Non est mendacium cum quis utitur Restrictione tacita, Less. de jure & justit. lib.* 2. *cap.* 47. *Dub.* 6. *Qui habet justam causam celandi mentem suam tacitâ Restrictione, non peccat etiamsi alienu sensu juret, quod intellige si necessitas vel utilitas juramentum exigat idem ibid. Dub.* 9. Thus saith *Sanches, a man may swear that he hath not done a thing though he really have, by understanding within himself, that he did it not on such or such a day, or before he was born, Op. Mor. lib.* 3. *cap.* 6. And this is what they call the Doctrine of *Mental Reservation*, than which alone there is nothing more needful to avoid lying, though a person never speak truth to his Neighbour. For example, if one should ask another whether he knows any news, he may by this art though he know never so much, yet both affirm and swear that he knows none, providing he have but this reserve in his mind, *viz.* to tell him; Or if a Priest be asked whether such a one did not in Confession acknowledge such a Sin unto him, he may notwithstanding that the person did so, yet deny it and that with an Oath, providing that he have but such a mental reserve as this, namely that it was not confessed to him as a meer man but as God. Thus if any *Papist* be examined concerning a Design against the State which he not only knows but is a Conspirator in, he may nevertheless swear that he knows of no such Design, understanding in himself that he doth not know it as a thing which every Porter in the Town is acquainted with. Now if lawful thus to abuse the faith of mankind, it was to no purpose to forbid lying, seeing every one that is not an Idiot may save himself in the most solemn asseverations of a falsehood, by some secret reserve in his own mind. And while this Doctrine doth obtain, it is impossible to know whether a *Papist* at any time speaks truth. One resolved to poyson his Prince, may yet swear that he never designed any such thing, reserving in his own mind that he did not purpose to do it with *Henbane*. So one fully resolved to stab his Soveraign, may yet deny it with all the Asseverations and Oaths imaginable, and never all this while be guilty of lying, providing he have but such a reserve as this, in his mind, namely, that he did not intend to do it with a Lath. To what useful purposes, may this sacred knack of mental Reservation serve the *Romanists* especially while the necessity of the Papal Cause, or their own Personal safety render it expedient.

(4) As if this were not secure, nay to avoid lying, though a Person never speak truth, they have found another which they reckon more safe, namely, *when one hath said that which is false aloud, he shall whisper to himself that which being joyned to it will serve to make and render it true, Filutius Moral. Quest. Tom.* 2. *Tr.* 25. *Cap.* 11. *N.* 331. Thus having sworn aloud that he was not at such a *Consult*, he may add by way of whispering to himself *with the Secretary of State.* Or that after he hath said aloud *I swear*, he then whispers *that I say*, and so proceeds *aloud* that I was not in a Conspiracy against the King and the Government. Thus they speak truth only to themselves, but lye to all others.

(5.) *When though what one says be false in the intention of the speaker, and he knows that the heavens will be imposed upon by such a form of speech, yet if through some ambiguous,*

or æquivocal terms the propoſition be capable of a true ſenſe, in that caſe ſay the Caſuiſts there is no lye. See *Compt. Carlet ubi prius, & Leſſius de jure & juſtit. lib. 2. cap. 46. Filutius Tom. 2. Tr. 25. Cap. 11.* And is that which they call *Æquivocation* in a proper ſenſe, and by which the *Papiſts* have ſought themſelves by lying in innumerable caſes, wherein they have been found to abuſe the faith of mankind. Nor is it to be imagined what feats this may do, when one hath his mind and memory furniſhed with ambiguous terms. But ſo much hath been ſaid againſt the *Papiſts* on this head, that I ſhall ſatisfie my ſelf in having barely mentioned it.

§. 16. And as they have Theological Maxims by which a man may ſpeak diſſonantly to what he knows and believes and not lye, ſo in the *ſecond* place they have found out Methods and laid down Principles according to which a perſon may lye and not ſin.

(1.) Firſt, *when a perſon tells a falſehood and knows that the world will be impoſed upon by it, yet if in the telling of ſuch an untruth he doth not direct his intention to the deceiving of any body, in that caſe ſay the* Roman *Caſuiſts, though the party lies yet he doth not ſin.* The *Papiſts* have found a myſtery which will allow men in committing all the villany in the World, and yet ſecure them from ſinning, and this they call the directing of the intention. For example, if a man ſay the Papal Caſuiſts wilfully kill another that either hath, or may hereafter injure him, it is not Murder providing he did it not out of malice or revenge, but meerly to repel an injury done him, or prevent one that may be done him. By which *Maxim* I know what account to give of Sir *Edmund-bury Godfrey*'s death, namely that though the *Papiſts* killed him, yet they were far from murdering of him, unleſs they who did it were ſuch fools, as not to know how to direct their intention to the ſecuring the *Popiſh* Cauſe, without deſigning revenge for his being ſo buſie to defeat and obſtruct them in their deſigns. Thus by this directing of the *intention*, it is no ſin to calumniate another falſly, or to charge him with Crimes which may both reach his life and his honour, although you know him altogether innocent of what you accuſe him of, providing the end you purpoſe in doing ſo be ſome ſuch good thing, as the preſerving your ſafety or the reputation of the holy Catholick Church, and not the defaming or deſtroying the party whom you ſlander and accuſe. Thus the giving a falſe Teſtimony in Court upon Oath, is no ſin, if you can but direct your intention in doing it to the ſaving of one that he hath a kindneſs for. Thus one may ſay and ſwear that which is moſt falſe, providing he do not direct his intention to the deceiving men, but only to hinder them from doing hurt, namely, their preventing the Plot from going on, or their hanging a *Popiſh* Lord or Jeſuit who had conſpired againſt the King, the *Proteſtant* Religion and the Kingdom. By this I think I'm able to ſalve the St. *Omers* Youths from having ſinned in their lying Teſtimonies at the *Old-Bayley*: For the Striplings did not formally deſign the abuſing the Judge or Jury, or the diſcrediting Dr. *Oats*, theſe things would have proved but accidental conſequences of what they depoſed, had their Teſtimony been believed; ſeeing alaz all that they intended was the bringing off their Friends and the ſupporting the Credit of their Church. And the command of God forbids only a falſe Teſtimony againſt my Brother, but not a falſe Teſtimony for him. And thus we know eaſily how to vindicate the late Papal Martyrs from having ſinned in their laſt lying Speeches; for poor innocent men they did no ways intend to deceive, but only to prop up the credit of the *Popiſh* Cauſe and hinder the Plot from being believed. Welfare *Diana* who tells us in *the third part of his Caſuiſtical Divinity* Tr. 6. Reſol. 3. That *in his Caſibus, animus affirmantis aut jurantis non debet eſſe fallere proximum, ſed occultare veritatem quam manifeſtare non expedit.*

(2.) *If they lye and forſwear themſelves from a cuſtom and a habit which they have acquired of lying and perjury, in that caſe to lye or ſwear falſly is not according to the greateſt of our Modern Caſuiſts any mortal ſin, and as ſome of them ſay any ſin at all.* Conſuetud. blaſphemandi, ne vel peccatum, nec falſa juramenta ita prolata. *Eſcobar Tr. 1. Ex. 3. N. 36. 48. Talis non peccat, nec proprie blaſpemat Laiman lib. 1. Tr. 2. cap. 3.* So that for a *Papiſt* to acquit himſelf from ſinning by lying Oaths and Aſſeverations, it is but before hand to habituate himſelf never to ſpeak or ſwear what is true. And the more profligate and obdurate any perſon hath been in daily blaſphemies and perjuries, the more ſecure he is from ſinning in doing ſo, eſpecially if the advantage of the Papal Church require ſuch a curteſie at his hand, as to blaſpheme the name of God, and perjure himſelf. Nor is it ſtrange that a *Lord* who had contracted as great cuſtom of ſinning, as moſt men of this age had done, ſhould venture to dye with a lie in his mouth upon this bleſſed ſecurity of the ſupream Directors of Conſcience, that the cuſtom of lying had made it no ſin for him to do ſo.

(3.) *A Lye according to the Morality of the* Romiſh *Divines is in ſuch caſes no ſin, when he that delivers it, though he confirms it with never ſo many Aſſeverations to be true, is not bound to ſpeak truth. Sylveſter Sum. verb. Mendacium,* with many others. Now they aſſign ſeveral caſes, wherein thoſe of their Communion are not obliged to ſpeak truth; (1.) If the *Pope* ſhould forbid them to ſpeak what they believe and know, and on the contrary command them to Lye. In that caſe the Authority of the holy Father legitimates lying,

and

and to ſpeak truth becomes a Crime, *Si Papa erraret præcipiens vitia, & prohibens virtutes, Eccleſia credere tenetur vitia eſſe bona, & virtutes eſſe malas. Bellarm. de Rom. Pontif. lib. 4. cap. 5.* (2.) If they be prohibited by their lawful Superior to ſpeak truth, and enjoyned by him to affirm a falſhood, the latter becomes thereby ſanctified, and the firſt commenceth an offence and is rendred a ſin. For whatſoever a Superior commands, thoſe under his conduct are bound implicitly to obey, and how unlawful ſoever the thing which he requires may be in it ſelf, yet obedience in that caſe hallows the action. See *Ignatius Epiſt. de virtute Obedientiæ ad Luſitanos Sect.* 11. And what a door this ſets open to lying, if any Ghoſtly Father think it convenient either for his own ſafety, or the intereſt of the Church to require, may be eaſily imagined. (3.) It becomes legitimate for them to lye, and they are not bound to ſpeak the truth, if any one Doctor or Caſuiſt interpoſe his judgment that it is ſafe in the *practick*, and for the advantage of the Church that they ſhould aver a falſhood. This follows upon their Doctrine of Probability, for according unto that, whatſoever any one *Caſuiſt* affirms to be lawful, a perſon may venture upon it without running any hazard of ſinning. And is it to be conceived but that ſome Prieſt or other will in this juncture, not only give liberty for a Member of the *Roman* Communion in *England* to lye, eſpecially when their Cauſe can not otherwiſe ſubſiſt, but that he will frame lying Speeches for them, which as occaſion is, others ſhall pronounce? (4.) They are not obliged to ſpeak the truth, when they are before an Uncompetent Authority. And ſuch are all Heretical Magiſtrates, in reference to *Roman* Catholicks. Or if they be ſpeaking to Hereticks, it is the ſame thing, for they are not under any obligation to entertain them with what is true. Alaz, they may cheat ſuch without diſhoneſty, violate Oaths made unto them, without perjury, rob them without theft, kill them without murder, and ſurely much more may they lye unto them without the violation of the meaſures of Truth and Juſtice. For they whom they may meritoriouſly deſtroy, they may innocently deceive. And by the ſame Principle that no faith is to be kept with Hereticks, no faith nor truth are due unto them.

(4.) *Lying in a Papiſt is no ſin, when he hath beforehand a Diſpenſation for it.* For the nature of a Diſpenſation is, that it doth not change the quality of the Fact, but makes it ceaſe to be ſin to him who hath a Diſpenſation for it. And ſurely if a Papal Diſpenſation may make Inceſt lawful, it may make Lying and Perjury lawful alſo. But ſo much hath been ſaid on this Subject by others, that I ſhall wave enlarging on that particular.

Sect. 17. And as if it had not been enough to obtrude Maxims on the World, by which a man may ſpeak diſſonantly to what he knows and believes, and yet not lye; and by which a man may be guilty of lying and perjury and yet not ſin; *They have alſo made proviſion that what they themſelves both acknowledge to be a lye, and confeſs to be a ſin, yet that it ſhall no ways endanger the Salvation of him who contracted ſuch a guilt.* And ſurely what the *Papiſts* may do without the hazard of future bleſſedneſs, and in ſubſerviency in the mean time to many great and ſecular ends, they will not much ſcruple the doing of it. Now the proviſions which that tender and compaſſionate Church hath made for her Children, by vertue of the benefit of which they may be as wicked as they can deſire, and yet be in no danger of the Vindictive Juſtice of God, or Eternal Puniſhments, are ſuch as theſe.

(1.) She allows them the benefit of *Abſolution*. Now the nature and end of Abſolution is not to render a thing to be no ſin which in it ſelf is a ſin, but the making that which is ſin not be puniſhable by the Divine Tribunal. It doth not make a man to be free from having done that which he hath done, but it ſecures him from the Juſtice of God though he did it. Though a Papal Pardon doth not make that not to be which is, yet it renders the Perſon as ſafe as if it were not, or never had been. And guilt implying an obnoxiouſneſs to puniſhment, they reckon that being by abſolution diſcharged from all obnoxiouſneſs to puniſhment they are no more guilty than if they had never committed ſuch a Fact. And ſo they aver themſelves to be as Innocent as the Child unborn, not of the Fact, but with reſpect to the demerit of it. How far this Popiſh Engine hath ſerved the intereſt of the Papal Party, and emboldned them to deny that which they were juſtly accuſed of, hath been abundantly declared by many learned Pens, and therefore my further pains about it, are ſuperſeded by the foregoing labours of others.

(2.) The ſecond proviſion of this kind made by the Church of *Rome*, for the Votaries of the Triple Crown and the Subjects of the Infallible Head, is that of Indulgences, by which whole Orders and many Families as well as Individual Perſons, are pardoned not only of all the ſins that they have committed, but of all that they ſhall commit as well for ages as years to come. No doubt but they who could give Indulgences of all ſins to ſuch as heretofore fought in favour of the Pope, and the Court and Church of *Rome* againſt Emperors or Kings that quarrelled with his Highneſſes Uſurpations, or that liſted themſelves under the Papal Banners for the extirpation of Hereticks; but that they will be as ready to give Indulgences of the ſame form and extent, to ſuch as are engaged for the rooting out of the Northern Hereſie which hath ſo long tyranniſed over theſe Kingdoms.

(3.) To this we may ſubjoin their Doctrine of Purgatory, Supererogations, Maſſes for the dead, which are all calculated to ſecure the everlaſting happineſs of *Papiſts* though they dye in known ſins.

(4.) Of Alliance to this, is their opinion concerning the vertue and Power of the *Euchariſt*, which being received though only with attrition, juſtifieth any one that is in Mortal Sin. And for ſecurities ſake they may keep it by them, and adminiſter it to themſelves, if they ſhould fail of an opportunity of having another to adminiſter it to them. And this courſe took *Mary* Queen of *Scots*.

(*Laſtly.*) Their Doctrine that Martyrdom doth *Ex opere operato* confer grace, is highly uſeful and ſubſervient to the ſame purpoſe. And what a bleſſed condition are our *Tyburn* and *Tower-hill* Martyrs in, though the laſt things they did was the forſwearing of themſelves and the invoking God to bear witneſs to falſhood as an authentick and ſolemn Truth. And it is but hanging or loſing ones head for the intereſt of the Triple Crown, and all is ſafe. And may many of them have the good fortune to go this ſecure way (as they believe) to Heaven.

F I N I S.

French Gulreng

French Jnnoyo